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CRITICAL REVIEW.

For the Month of May, 1778.

The History of English Poetry, from the Close of the Eleventh to the Commencement of the Eighteenth Century. To which are prefixed two Dissertations. I. On the Origin of romantic Fiction in Europe. II. On the Introduction of Learning into England. By Thomas Warton, B. D. 4to. 1l. 1s. in boards. Doddsley.

THE first volume of this interesting work concluded with an account of the writings of Chaucer; and that which now lies before us opens with a detail of the compositions of Gower, another English poet who lived in the same age. The capital work of this author consists of three parts, respectively entitled *Speculum Meditantis*, *Vox Clamantis*, and *Confessio Amantis*. The first is written in French rhymes, in ten books, but was never printed. It displays the general nature of virtue and vice, contains remarkable examples of conjugal fidelity, selected from different authors, and describes the means of obtaining divine grace. The *Vox Clamantis* likewise exists only in manuscript, and contains seven books of Latin Elegiacs. This work is chiefly historical, and is little more than a metrical chronicle of the insurrection in the reign of Richard II. The *Confessio Amantis* is an English poem, in eight books, written at the desire of that prince. The subject is the Passion of Love, which is treated with the pedantic affectation so common in the amorous productions of those times. Mr. Warton observes, that in general the poetry of Gower is of a grave and sententious turn, his versification often harmonious, and that he discovers much solid reflection.

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The next poet of eminence mentioned in the History is Lydgate, whom our author places in the reign of Henry VI.

‘He was, says Mr. Warton, a monk of the Benedictine abbey of Bury in Suffolk, and an uncommon ornament of his profession. Yet his genius was so lively, and his accomplishments so numerous, that I suspect the holy father saint Benedict would hardly have acknowledged him for a genuine disciple. After a short education at Oxford, he travelled into France and Italy; and returned a complete master of the language and the literature of both countries. He chiefly studied the Italian and French poets, particularly Dante, Boccaccio, and Alain Chantier; and became so distinguished a proficient in polite learning, that he opened a school in his monastery, for teaching the sons of the nobility the arts of versification, and the elegancies of composition. Yet although philology was his object, he was not unfamiliar with the fashionable philosophy: he was not only a poet and a rhetorician, but a geometrician, an astronomer, a theologist, and a disputant. On the whole I am of opinion, that Lydgate made considerable additions to those amplifications of our language, in which Chaucer, Gower, and Occleve led the way: and that he is the first of our writers whose style is clothed with that perspicuity, in which the English phraseology appears at this day to an English reader.

‘To enumerate Lydgate’s pieces, would be to write the catalogue of a little library. No poet seems to have possessed a greater versatility of talents. He moves with equal ease in every mode of composition. His hymns, and his ballads, have the same degree of merit: and whether his subject be the life of a hermit or a hero, of saint Austin or Guy earl of Warwick, ludicrous or legendary, religious or romantic, a history or an allegory, he writes with facility. His transitions were rapid from works of the most serious and laborious kind to sallies of levity and pieces of popular entertainment. His muse was of universal access; and he was not only the poet of his monastery, but of the world in general. If a disguising was intended by the company of goldsmiths, a mask before his majesty at Eltham, a may-game for the sheriffs and aldermen of London, a mumming before the lord mayor, a procession of pageants from the creation for the festival of Corpus Christi, or a carol for the coronation, Lydgate was consulted and gave the poetry.’

The chief poems of Lydgate are, the Fall of Princes, the Siege of Thebes, and the Destruction of Troy, of each of which our author gives a particular account; as he likewise does of the poems of Hugh Campeden, and Thomas Chester, who were contemporaries with Lydgate.

The reign of Edward IV. is distinguished in this History, as the first in which any mention occurs of the appellation of laureate, originally bestowed on John Kay. It is remarkable, that

that though he is said to have been invested with this office by the king, no piece of his poetry remains to shew any title to such an honour. For the gratification of our readers we shall present them with Mr. Warton's account of the institution of this office.

' Great confusion has entered into this subject, on account of the degrees in grammar, which included rhetoric and verification, anciently taken in our universities, particularly at Oxford: on which occasion, a wreath of laurel was presented to the new graduate, who was afterwards usually styled *poeta laureatus*. These scholastic laureations, however, seem to have given rise to the appellation in question. I will give some instances at Oxford, which at the same time will explain the nature of the studies for which our academical philologists received their rewards. About the year 1470, one John Watson, a student in grammar, obtained a concession to be graduated and laureated in that science; on condition that he composed one hundred Latin verses in praise of the university, and a Latin comedy. Another grammarian was distinguished with the same badge, after having stipulated, that, at the next public act, he would affix the same number of hexameters on the great gates of St. Mary's church, that they might be seen by the whole university. This was at that period the most convenient mode of publication. About the same time, one Maurice Byrchensaw, a scholar in rhetoric, supplicated to be admitted to read lectures, that is, to take a degree, in that faculty; and his petition was granted, with a provision, that he should write one hundred verses on the glory of the university, and not suffer Ovid's Art of Love, and the Elegies of Pamphilus, to be studied in auditory. Not long afterwards, one John Bulman, another rhetorician, having complied with the terms imposed, of explaining the first book of Tully's Offices, and likewise the first of his Epistles, without any pecuniary emolument, was graduated in rhetoric; and a crown of laurel was publicly placed on his head by the hands of the chancellor of the university. About the year 1489, Skelton was laureated at Oxford, and in the year 1493, was permitted to wear his laurel at Cambridge. Robert Whittington affords the last instance of a rhetorical degree at Oxford. He was a secular priest, and eminent for his various treatises in grammar, and for his facility in Latin poetry: having exercised his art many years, and submitting to the customary demand of an hundred verses, he was honoured with the laurel in the year 1512. This title is prefixed to one of his grammatical systems. "ROBERTI WHITTINTONI, *Lichfeldiensis, Grammatices Magistri, PROTOVATIS Angliæ, in florentissima Oxoniensi Academia LAUREATI, DE OCTO PARTIBUS ORATIONIS.*" In his Panegyric to cardinal Wolsey, he mentions his laurel,

' Suscipe LAURICOMI munuscula parva Roberti.

‘ With regard to the poet laureate of the kings of England, an officer of the court remaining under that title to this day, he is undoubtedly the same that is styled the KING’S VERSIFIER, and to whom one hundred shillings were paid as his annual stipend, in the year 1251. But when or how that title commenced, and whether this officer was ever solemnly crowned with laurel at his first investiture, I will not pretend to determine, after the searches of the learned Selden on this question have proved unsuccessful. It seems most probable, that the barbarous and inglorious name of *versifier* gradually gave way to an appellation of more elegance and dignity: or rather, that at length, those only were in general invited to this appointment, who had received academical sanction, and had merited a crown of laurel in the universities for their abilities in Latin composition, particularly Latin versification. Thus the *king’s laureate* was nothing more than “a graduated rhetorician employed in the service of the king.” That he originally wrote in Latin, appears from the ancient title *versificator*: and may be moreover collected from the two Latin poems, which Baſton and Gulielmus, who appear to have respectively acted in the capacity of royal poets to Richard the First and Edward the Second, officially composed on Richard’s crusade, and Edward’s siege of Striveling castle.

‘ Andrew Bernard, successively poet laureate of Henry the Seventh and the Eighth, affords a still stronger proof that this officer was a Latin scholar. He was a native of Tholouse, and an Augustine monk. He was not only the king’s poet laureate, as it is supposed, but his historiographer, and preceptor in grammar to prince Arthur. He obtained many ecclesiastical preferments in England. All the pieces now to be found, which he wrote in the character of poet laureate, are in Latin. These are, “an *Address* to Henry the Eighth for the most auspicious beginning of the tenth year of his reign, with an *Epithalamium* on the marriage of Francis the dauphin of France with the king’s daughter.” *A New Year’s Gift* for the year 1515. And verses wishing prosperity to his majesty’s thirteenth year. He has left some Latin hymns: and many of his Latin prose pieces, which he wrote in the quality of historiographer to both monarchs, are remaining.

‘ I am of opinion, that it was not customary for the royal laureate to write in English, till the reformation of religion had begun to diminish the veneration for the Latin language; or rather, till the love of novelty, and a better sense of things, had banished the narrow pedantries of monastic erudition, and taught us to cultivate our native tongue. In the mean time it is to be wished, that another change might at least be suffered to take place in the execution of this institution, which is confessedly Gothic, and unaccommodated to modern manners. I mean, that the more than annual return of a composition on a trite argument would be no longer required. I am conscious

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I say this at a time, when the best of kings affords the most just and copious theme for panegyric : but I speak it at a time, when the department is honourably filled by a poet of taste and genius, which are idly wasted on the most splendid subjects, when imposed by constraint, and perpetually repeated.'

In respect of the poems said to have been lately discovered at Bristol, and ascribed to Thomas Rowlie, who lived about this period, Mr. Warton is of opinion that they are a modern forgery.

A number of obscure versifiers appeared in the three subsequent reigns of Richard III. Edward V. and Henry VI ; and under that of Henry VII. the only person deserving the name of a poet was Stephen Hawes, a native of Suffolk. The best of this author's compositions, in the opinion of Mr. Warton, is the *Temple of Glas*.

At this period of the narrative Mr. Warton introduces an account of a few Scotch writers, who adorned the fifteenth century with their poetical compositions, and discovered a greater degree of genius than had appeared among the English bards from the days of Chaucer and Lydgate. The first of those is William Dunbar, born at Salton in East Lothian about the year 1470. His most celebrated poems are, the *Thistle and the Rose*, and the *Golden Terge* ; the latter of which was occasioned by the marriage of James IV. king of Scotland, with Margaret, eldest daughter of Henry VII.

The next of the Scotch poets is Gawen Douglas, born in 1475, and descended of a noble family. In his early years he translated Ovid's *Art of Love*, and afterwards the *Eneid* of Virgil into heroics. The former of these is lost ; but of the latter, Mr. Warton observes, that it is executed with equal spirit and fidelity ; and affords proof that the lowland Scotch and English languages were at this time nearly the same. Douglas, besides other benefices, enjoyed the bishopric of Dunkeld, and had been nominated by the queen regent to the archbishopric, either of Glasgow or of St. Andrew's, but the appointment was repudiated by the pope. In the year 1513, to avoid the persecutions of the duke of Albany, he fled into England, where he was graciously received by king Henry VIII. who, in consideration of his literary merit, allowed him a liberal pension. He died of the plague in London, in 1521, at the age of forty-six, and was buried in the Savoy church.

To the two last mentioned poets the author subjoins sir David Lyndesay, a particular favourite of James V. and an excellent scholar, as well as a man of genius. His chief pro-

ductions are the Dreme, and the Monarchie, which abound in rich imagery and poetical invention.

Mr. Warton observes, that a well executed account of the Scotch poetry from the thirteenth century, would be a valuable accession to the general literary memoirs of Britain, as being a subject pregnant with much curious and instructive information. The Scots, he remarks, appear to have had an early propensity to theatrical representations; and he thinks it is probable, that in the prosecution of such a design, among other interesting discoveries, many anecdotes, tending to illustrate the rise and progress of our ancient drama, might be drawn from obscurity.

On returning to the English poetry, the first writer mentioned by our author is John Skelton, who was laureated at Oxford in 1489, but composed his productions chiefly in the reign of Henry VIII. He was promoted to the rectory of Diss in Norfolk; but becoming obnoxious to many of the clergy by his satirical ballads against the mendicants, he was severely censured, if not suspended from his office, by Nykke, a rigid bishop of Norwich. Incurring afterwards the displeasure of cardinal Wolsey, he took refuge in Westminster Abbey, where he was kindly entertained by abbot Islip during the remainder of his life. He died in 1529, and was buried in St. Margaret's Church.

Mr. Warton having in the course of his narrative incidentally mentioned a *morality*, a species of theatrical composition, he enters upon an inquiry concerning the rise of the *mysteries*, which preceded, and afterwards produced those allegorical fables. We shall lay before our readers a part of what is advanced on this subject.

• To those who are accustomed to contemplate the great picture of human follies, which the unpolished ages of Europe hold up to our view, it will not appear surprising, that the people, who were forbidden to read the events of the sacred history in the Bible, in which they were faithfully and beautifully related, should at the same time be permitted to see them represented on the stage, disgraced with the grossest improprieties, corrupted with inventions and additions of the most ridiculous kind, sullied with impurities, and expressed in the language and gesticulations of the lowest farce.

• On the whole, the mysteries appear to have originated among the ecclesiastics; and were most probably first acted, at least with any degree of form, by the monks. This was certainly the case in the English monasteries. I have already mentioned the play of St. Catharine, performed at Dunstable abbey by the novices in the eleventh century, under the superintendence of Geoffry a Parisian ecclesiastic; and the exhibition of the

the Passion, by the mendicant friers of Coventry and other places. Instances have been given of the like practice among the French. The only persons who could read were in the religious societies: and various other circumstances, peculiarly arising from their situation, profession, and institution, enabled the monks to be the sole performers of these representations.

As learning encreased, and was more widely disseminated, from the monasteries, by a natural and easy transition, the practice migrated to schools and universities, which were formed on the monastic plan, and in many respects resembled the ecclesiastical bodies. Hence a passage in Shakespeare's *Hamlet* is to be explained; where Hamlet says to Polonius, "My lord, you played once in the University, you say." Polonius answers, "That I did, my lord, and was accounted a good actor.—I did enact Julius Cæsar, I was killed i' th' capitol." Boulay observes, that it was a custom, not only still subsisting, but of very high antiquity, "*vetustissima consuetudo*," to act tragedies and comedies in the university of Paris. He cites a statute of the college of Navarre at Paris, dated in the year 1315, prohibiting the scholars to perform any immodest play on the festivals of St. Nicholas and St. Catharine. "*In festis sancti Nicolai et beatæ Catharinæ nullum ludum inhonestum faciant.*" Reuchlin, one of the German classics at the restoration of ancient literature, was the first writer and actor of Latin plays in the academies of Germany. He is said to have opened a theatre at Heidelberg: in which he brought ingenious youths or boys on the stage, in the year 1498. In the prologue to one of his comedies, written in trimeter iambics, and printed in 1516, are the following lines:

"Optans poeta placere paucis versibus,
Sat esse adeptum gloriæ arbitratus est,
Si autore se Germaniæ schola luserit
Græcanicis et Romuleis lusibus."

The first of Reuchlin's Latin plays, seems to be one entitled, "*Sergius, seu capitis caput, comoedia*," a satire on bad kings or bad ministers, and printed in 1508. He calls it his *primiciæ*. It consists of three acts, and is professedly written in imitation of Terence. But the author promises, if this attempt should please, that he will write "*Integras Comedias*," that is comedies of five acts. I give a few lines from the Prologue.

"Si unquam tulistis ad jocum vestros pedes,
Aut si rei aures præbuitis ludicræ,
In hac nova, obsecro, poetæ fabula,
Dignemini attentiores esse quam antea;
Non hic erit lasciviæ aut libidini
Meretriciæ, aut tristi senum curæ locus,
Sed histrionum exercitus et scommata."

For Reuchlin's other pieces of a like nature, the curious reader is referred to a very rare volume in quarto, "*Progym-*

nasmata scenica, seu ludicra Præexercitamenta varii generis Per Joannem Bergman de Olpe, 1498." An old biographer affirms, that Conradus Celtes was the first who introduced into Germany the fashion of acting tragedies and comedies in public halls, after the manner of the ancients. "*Primus comœdias et tragœdias in publicis aulis veterum more egit.*" Not to enter into a controversy concerning the priority of these two obscure theatrical authors, which may be sufficiently decided for our present satisfaction by observing, that they were certainly contemporaries; about the year 1500, Celtes wrote a play, or masque, called the Play of Diana, presented by a literary society, or seminary of scholars, before the emperor Maximilian and his court. It was printed in 1502, at Nuremberg, with this title, "*Incipit Ludus Dyanae, coram Maximiliano rege, per Sodalitatem Litterariam Damulianam in Linzio.*" It consists of the iambic, hexameter, and elegiac measures; and has five acts, but is contained in eight quarto pages. The plot, if any, is entirely a compliment to the emperor; and the personages, twenty-four in number, among which was the poet, are Mercury, Diana, Bacchus, Silenus drunk on his ass, Satyrs, Nymphs, and Bacchanalians. Mercury, sent by Diana, speaks the Prologue. In the middle of the third act, the emperor places a crown of laurel on the poet's head: at the conclusion of which ceremony, the chorus sings a panegyric in verse to the emperor. At the close of the fourth act, in the true spirit of a German shew, the imperial butlers refresh the performers with wine out of golden goblets, with a symphony of horns and drums; and at the end of the play, they are invited by his majesty to a sumptuous banquet.

It is more generally known, that the practice of acting Latin plays in the colleges of Oxford and Cambridge, continued to Cromwell's usurpation. The oldest notice I can recover of this sort of spectacle in an English university, is in the fragment of an ancient accompt-roll of the dissolved college of Michaelhouse in Cambridge: in which, under the year 1386, the following expence is entered. "*Pro ly pallio brusdato et pro sex larvis et barbis in comedia.*" That is, for an embroidered pall, or cloak, and six visors and six beards, for the comedy. In the year 1544, a Latin comedy, called Pammachius, was acted at Christ's college in Cambridge: which was laid before the privy council by bishop Gardiner, chancellor of the university, as a dangerous libel, containing many offensive reflections on the papistic ceremonies yet unabolished. The comedy of Gammar Gurton's Needle was acted in the same society about the year 1552. In an original draught of the statutes of Trinity college at Cambridge, founded in 1416, one of the chapters is entitled, "*De Præfecto Ludorum qui imperator dicitur,*" under whose direction and authority, Latin comedies and tragedies are to be exhibited in the hall at Christmas; as also, "*Sex Spectacula,*" or as many Dialogues. Another title to this statute, which

which seems to be substituted by another and a more modern hand, is, "De Comediis ludisque in natali Christi exhibendis." With regard to the peculiar business and office of Emperor, it is ordered, that one of the masters of arts shall be placed over the juniors, every Christmas, for the regulation of their games and diversions at that season of festivity. At the same time, he is to govern the whole society in the hall and chapel, as a republic committed to his special charge, by a set of laws, which he is to frame in Latin or Greek verse. His sovereignty is to last during the twelve days of Christmas, and he is to exercise the same power on Candlemas-day. During this period, he is to see that six Spectacles or Dialogues be presented. His fee is forty shillings. Probably the constitution of this officer, in other words, "a Master of the Revels," gave a latitude to some licentious enormities, incompatible with the decorum of a house of learning and religion; and it was found necessary to restrain these Christmas celebrities to a more rational and sober plan. The Spectacula also, and Dialogues, originally appointed, were growing obsolete when the substitution was made, and were giving way to more regular representations. I believe these statutes were reformed by queen Elizabeth's visitors of the university of Cambridge, under the conduct of archbishop Parker, in the year 1573. John Dee, the famous occult philosopher, one of the first fellows of this noble society, acquaints us, that by his advice and endeavours, both here, and in other colleges at Cambridge, this master of the Christmas plays was first named and confirmed an Emperor. "The first was Mr. John Dun, a very goodly man of person, habit, and complexion, and well learned also." He also further informs us, little thinking how important his "boyish attempts and exploits scholastical" would appear to future ages, that in the refectory of the college, in the character of Greek lecturer, he exhibited, before the whole university, the *Eupnion*, or *Pax*, of Aristophanes, accompanied with a piece of machinery, for which he was taken for a conjuror: "with the performance of the scarabeus his flying up to Jupiter's palace, with a man, and his basket of victuals on her back: whereat was great wondering, and many vain reports spread abroad, of the means how that was effected." The tragedy of Jephthah, from the eleventh chapter of the book of Judges, written both in Latin and Greek, and dedicated to king Henry VIII. about the year 1546, by a very grave and learned divine, John Christopherson, another of the first fellows of Trinity college in Cambridge, afterwards master, dean of Norwich, and bishop of Chichester, was most probably composed as a Christmas-play for the same society. It is to be noted, that this play is on a religious subject. Roger Ascham, while on his travels in Flanders, says, in one of his Epistles, written about 1550, that the city of Antwerp as much exceeds all other cities, as the refectory of St. John's college in Cambridge exceeds itself, when furnished at Christmas with its theatrical apparatus

for acting plays. Or, in his own words, "*Quemadmodum aula Johannis, theatri more ornata, seipsam post Natalem superat.*" In an audit book of Trinity college in Oxford, I think for the year 1559, I find the following disbursements relating to this subject. "*Pro apparatu in comoedia Andriæ, viii. ix. ivd.* Pro prandio Principis Natalicii eodem tempore, *xiii. ix.* Pro refectiione præfectorum et doctorum magis illustrium cum Bursariis prandentium tempore comoediæ, *iv. viid.* That is, for dresses and scenes in acting Terence's Andria, for the dinner of the Christmas Prince, and for the entertainment of the heads of the colleges and the most eminent doctors dining with the bursars or treasurers, at the time of acting the comedy, twelve pounds, three shillings, and eight pence. A Christmas Prince, or Lord of Misrule, corresponding to the Emperor at Cambridge just mentioned, was a common temporary magistrate in the colleges at Oxford: but at Cambridge, they were censured in the sermons of the puritans, in the reign of James I. as a relic of the Pagan ritual. The last article of this disbursement shews, that the most respectable company in the university were invited on these occasions. At length our universities adopted the representation of plays, in which the scholars by frequent exercise had undoubtedly attained a considerable degree of skill and address, as a part of the entertainment at the reception of princes and other eminent personages."

In pursuing this interesting digression, our author takes notice of several dramatic pieces, performed at the universities, public schools, or inns of court, for the entertainment of persons of distinction.

[*To be continued.*]

A candid Examination of what has been advanced on the Colic of Poitou and Devonshire, with Remarks on the most probable and Experiments intended to ascertain the true Causes of the Gout. By James Hardy, M. D. 8vo. 3s. 6d. sewed. Cadell.

ABOUT eleven years ago much was written in this country relative to the disease which is the subject of the treatise now before us, and the controversy was maintained, on both sides, with a degree of warmth unusual in disquisitions of a medical nature. By one party, the colic of Devonshire was imputed to the lead frequently used in the vats in which the cyder is made; and by the other this opinion appeared to be clearly refuted. It was proved, upon good authority, that lead was not used in all the vats employed in the making of cyder; and that those who drank of the liquor thus prepared, were not therefore less liable than others to the influence of the disease. Experience however has fully ascertained, that the Devonshire

colic

colic may be excited by lead, when this metal has entered the alimentary canal even in a very inconsiderable quantity; on which account it must remain an object of suspicion, if evidence is brought of its being conveyed into the body. In the last volume of Medical Observations and Enquiries, Dr. Fothergill related a case, of which he had been informed by a person of veracity in Cornwall. Two persons in that country had purchased between them a hogthead of cyder, for the use of the people they employed in harvest. Those in the service of one of the parties had no complaints, but enjoyed their health as usual, while his neighbour's work-people had, most of them, some degree of the Colica Pictonum, and many of them severely. The cyder was the same, and given in like quantities; the people worked in the same neighbourhood, and at the same season. On enquiring into the cause of this singular difference, it was found that the former of those neighbours had always sent his cyder to the field in a small barrel; and that the other had as constantly used a glazed earthen pitcher for this purpose. The cyder was thin and sharp; the glazing was almost dissolved.

The anecdote above related affords strong presumption that the glazing of the vessel had been the cause of the disease; but the justness of this opinion seems to be established beyond a doubt by the author under consideration. Having judiciously commented on the several hypotheses which have been maintained respecting the Colica Pictonum, Dr. Hardy thus proceeds:

'Convinced, after the most mature deliberation, that no cause which had hitherto been assigned, was equal to the paralytic effects produced, except the admission of lead into the human system; the regular, uniform and singular characteristic of which is, to cause these effects; and observing also that the colic chiefly prevailed amongst the inferior class of people, I was led to consider, what drinking vessels they had in common use among them, which at the same time were different from those employed, for that purpose, by persons of superior rank in life. It occurred to me, that the common glazed earthen jugs, were the universal drinking vessels of the lower class in this county. Upon enquiry I found the quantity of lead, made use of in glazing them, much greater than I suspected; being nearly in the proportion of one ounce of lead-ore, to every quart in measure.'

Many experiments are afterwards related, proving the solubility of the lead in glazed vessels, both by cyder and other liquors. We shall lay before our readers those that were made with the former, after informing them of the preparation of the

the liquor called the *test*, which so often occurs in the recital. The following is the method of making it, prescribed by Dr. de Haen.

“Take of yellow erpiment, one ounce; quick-lime, two ounces; powder them separately, and then mix them. Pour upon them, in a proper glass, twelve ounces of pure rain-water. Having secured the top of the glass, digest in a moderate heat, for twenty four hours; shaking the phial or glass every two hours.—Let it grow cold.—When clear, pour it off, and keep it in a bottle well corked. Should you prefer boiling it half an hour, to this slow manner of digestion, you may prepare it equally good. If upon adding a few drops of this liquor to vinegar of lead, or litharge, it soon grows black and turbid, depend on it, the test is good. Be very careful that you cork the bottle well: and do not open it often, lest the virtue of the liquor evaporate. It will therefore be most adviseable, to keep it in half ounce or ounce phials. Should you have a mind to examine, whether white-wine be adulterated, pour a few drops into a clean glass half full of wine: if it becomes from a yellow, of a red, brown, or blackish colour, and is likewise turbid, in proportion as these alterations are more or less apparent, so must the degree of adulteration, by the means of lead, have been greater or less: but when the wine is not adulterated, only a milky pale cloud will be produced.”—

—“Experiment I. A quart of must, fresh from the pound, stood in a glazed earthen vessel, without being agitated, six hours. Upon the application of a few drops of the test to a glass of the must, a reddish cloud was produced. After standing nine hours, the like application produced a deeper cloud. After standing twelve hours, the cloud was yet more deep; and, in a little time, the must became opaque. After twenty-four hours, a deep, and almost liver-coloured cloud was produced; which, on being stirred with a small piece of wood, instantly occasioned that colour through the whole.

“I remarked that it did not seem of much importance, whether the test was used in the quantity of only five or of ten drops. As to the degree of colour it produced, it seemed to depend, solely, on the quantity of mineral particles with which the liquor was impregnated.

“No alteration whatever was produced by an addition of the like quantity of the test to a glass of the same must, which had been preserved in a bottle.

“Experiment II. Two quarts of ordinary cyder, about two months old, stood in a common glazed earthen vessel, that had been used, without being agitated, two hours; when, upon adding a few drops of test, as before mentioned, a sensible alteration was produced in the colour. The like trial was repeated at the several distances of three, four, five, six, seven and eight hours, when the change in each glass was gradually deeper and

and deeper; so as to enable any person to distinguish clearly, by the degree of shade, the different number of hours each glass had stood. That which had stood eight hours, was the colour of Madeira wine; after eighteen hours (not shook) deeper; after twenty-four hours, still deeper and footy.

‘ I must observe, that this cyder, and all the other liquors upon which any experiment was made, were constantly examined, before they were put into the glazed and other vessels, by means of the test, which never produced any dark discolouration.

‘ Experiment III. A quart of the same cyder was heated, almost to boiling, in a common glazed earthen vessel, that had stood on the fire about twenty minutes. The test produced as deep a colour, as in that which had stood eighteen hours without heat.

‘ Experiment IV. A quart of ordinary cyder was gently agitated in a glazed earthen vessel half an hour, in order to give it that degree of motion, which might be supposed equal to its being carried into the field for the farmer’s servants. Upon examination, by means of the test, it appeared evidently impregnated, equal to that which had remained two or three hours quiescent in the same kind of vessel.

‘ Experiment V. A quart of generous rich cyder was placed in a glazed earthen vessel, without being agitated, two hours; when, on using the test, a very slight degree of impregnation was discovered. After three, four, five, six, seven, and eight hours, this appearance gradually increased. Upon the whole, it seemed, that the degree of impregnation was three hours behind that of the rough cyder, which had stood the same space of time in the same kind of vessel.

‘ Experiment VI. Ten grains of sugar of lead were added to one quart of ordinary cyder. After forty-eight hours, it bore a finer face, and was greatly improved in taste; but, on mixing a few drops of the test, it instantly became as black as that cyder, which had stood in a glazed earthen vessel twelve hours.’

It is necessary that we subjoin to these experiments some of the author’s observations upon them.

‘ Whoever, says he, will attentively consider these experiments, or, what would be much more satisfactory, whoever will be at the trouble of making all or any of them, must, I am persuaded, find the result uniformly and constantly the same: and I think every person will then readily agree, that the certain general cause of the endemial colic of Devonshire, is by them clearly demonstrated.

‘ That these glazed earthen vessels (of different sizes, from a pint in measure, to those which contain three or even four gallons) are in constant use with us, the whole county will bear testimony. It is also well known, that the cyder is frequently sent in them from the farmer’s houses, to their servants and labourers

bourers at a distance in the fields, sometimes hot, which, as appears by Exp. III. exclusive of the agitation, renders it liable to be more readily impregnated. This is a fact which should be taken into consideration, when we enquire after a general cause. Besides, we may confidently suppose, that, as no public suspicion is entertained of danger from the use of these vessels, people are not very cautious respecting the time their cyder has been in them; and, that it may happen more having been drawn the night before, or for the preceding meal, than was necessary, individuals may drink of the cyder which hath remained in such vessels many hours; long enough to take up so much of the lead, as to produce the colic of Devonshire, and all its supervening symptoms.

‘ It appears from Exp. II. that the cyder suffered to remain in these vessels two hours, is impregnated very perceptibly with the mineral particles; it consequently, every hour after, becomes more and more so.

‘ Hence it appears, that, as these vessels are universally in use with the lower class of people through this county, those of the inhabitants who accustom themselves to drink cyder for their common liquor, are constantly liable to receive a solution of this noxious mineral into the stomach and bowels, the only certain general cause of the disease.

‘ Hence also it is easy to account, why one family continues free from the colic, while its neighbours are afflicted with it; many circumstances, as to the preparation of their cyder, and the mode of their diet, being nearly the same; because the one may make use of glass, or wood, or stone-ware, for their domestic purposes; whilst they who are afflicted with the colic, make use of the common glazed earthen vessels.

‘ This, probably, is the reason, why Devonshire is much more afflicted with this colic, than the counties of Gloucester, Worcester and Hereford; because the use of glass, wood, or stone-ware, may be much more prevalent with them, than with us.

‘ We are now likewise sufficiently informed why the poor, in general, are more liable to this disease than the rich, “and especially why the servants and labourers of those who make poor, crude, sour cyder, are, of all persons, the most afflicted with it,” not only from their using the glazed earthen vessels, but also in consequence of their drinking an inferior kind of cyder; which, as appears by Exp. II. compared with Exp. V. is, unhappily for them, more adapted to dissolve, and be impregnated with, the deleterious particles of this mineral, than the more generous.’

Dr. Hardy judiciously advises that all cyder should be examined by means of the test, before it is purchased or drank; and he intimates a suspicion, perhaps well founded, that the dry-belly-ache, so frequent in the West Indies, may likewise pro-

proceed from the use of glazed vessels. Many observations of importance, not only to the faculty but to others, occur in this treatise; and should the author's opinion be confirmed, respecting the manner in which the disease in question is produced, there is reason to hope, that for the future this dreadful calamity may be prevented.

An Introduction to Merchandize. In two Volumes. Vol. I. 8vo. 4s. sewed. Cadell.

THE great importance of trade to this country abundantly authorises every attempt to improve and facilitate the theory of accounts and computation, while the expanding nature of it, both with regard to countries and articles of traffic, make repeated improvements, and publications relative to this subject, altogether necessary: so that this ingenious and well-informed writer, needed not to have made any apology for the publication of a work which seems so likely to improve the public stock of knowledge in so essential a subject. In the preface, Mr. Hamilton gives a modest account of his work, in these words.

' The following treatise comprehends several branches of mercantile education. It is chiefly intended for the use of academies and schools: at the same time, we have attempted to render it useful to the man of business, and intelligible to the private student. As there are many books of a like kind extant, and some of acknowledged merit, it is proper to explain the motives which gave rise to a new one.

' A teacher has occasion to propose a variety of questions to be resolved, and of loose materials, to be arranged by the learner. None of the books which have fallen into the author's hands contain a sufficient variety of these, or of a proper kind; and, as this defect occasioned much unnecessary trouble and delay, he was induced, for the convenience of the students under his care, and others in the like situation, to supply it.

' The greater part of the matter, in a new publication of this kind, must be the same as is to be met with in former ones. We have endeavoured to retrench what was superfluous, to introduce a variety of new and useful articles, to unfold the general principles of the subject, and lead the student to the most eligible methods for practice, suited to the various circumstances of business, and not confined to set rules or forms. The matter is arranged in that order which has been found most convenient in teaching; and, for that purpose, the regular order of system is sometimes dispensed with.

‘ Part I. contains a system of arithmetic. The young learner should first be taught the four primary rules, without any particular application, and then he may go through the system regularly. There are more questions proposed than may be necessary for every student; but the teacher will find occasion for them all. As to those which are complex, the student, after resolving a few, under the inspection of the teacher, must be left to conduct the operation according to his own judgment; and, if his errors, and their consequences, be pointed out, he will soon be able to select the circumstances in proper order, and perform the most intricate computations with accuracy and ease.

‘ The rules are printed in Italics, as the teacher may sometimes find it convenient to cause the learner to transcribe them.

‘ The chapter on Interminate Decimals may be thought too long. This curious branch of arithmetic has been opened, and pretty fully discussed by several ingenious authors. We have attempted to handle it as a subject complete in itself; and, at the same time, to explain the analogy which vulgar and decimal fractions bear to each other. This will be agreeable to the speculative student: but, as it is of little or no use in business, the generality of learners ought to pass it by.

‘ Part II. contains a system of algebra, adapted to the general plan of this treatise, and including those branches of arithmetic which are best illustrated by the help of algebra. It may not suit the leisure or capacity of every student; but, as the doctrine of numbers cannot be fully understood without something of this kind, we hope that those who peruse it with proper care will not regret their labour. The method of expressing a rule for computation, by algebraic symbols, is so useful, and so soon acquired, that it should be taught to every student, though he pursue this subject no further.

‘ Part III. contains an account of the monies, weights, and measures, used in different nations, the nature and form of bills of exchange, invoices, and other mercantile accompts. The subject of computation is re-assumed, and discussed at greater length, in the particulars which this part relates to.

‘ Part IV. contains the doctrine of Italian Book-keeping, in that form which is most strictly regular.

‘ Part V. contains a variety of forms in Book-keeping, suited to particular circumstances of business, and varying, more or less, from the regular form, as the case requires.

‘ Part VI. contains an account of the trade of Great Britain, and of those laws and customs which merchants are particularly interested in.’

The first three parts are contained in the present volume of this work; and the second, which is promised to be published soon, will be employed on the remaining parts.—In a subject naturally dry and unentertaining, Mr. Hamilton has

has contrived to make his book contain much information without being tedious to the reader. The parts are well contrived to convey instruction either in the closet or in the school; the reasons for the several rules and operations are clearly and naturally explained, and the numerous collections of examples for practice will be found very useful and ready for teachers to deliver to their pupils. In subjects so frequently treated of by writers, much new matter is not to be expected; Mr. Hamilton however generally gives an air of originality to the most common parts of the work, and renders them interesting even to the more learned readers. Subjects of computation seldom admit of extracts that are both instructive and entertaining, but we believe the following ingenious dissertation on weights and measures, taken from the third part of this work, will be well relished by most readers.

‘ Tables of the monies, weights, and measures, used in Britain, were given Part I. § 13. It is necessary, for the convenience of commerce, that an uniformity should be observed in these articles, and regulated by proper standards. A foot-rule may be used as a standard for measures of length, a bushel for measures of capacity, and a pound for weights. There should be only one authentic standard of each kind, formed of the most durable materials, and kept with all possible care. A sufficient number of copies, exactly corresponding to the principal standard, may be distributed for adjusting the weights and measures that are made for common use. There are several standards of this kind both in England and Scotland.

‘ If any one of the standards abovementioned be justly preserved, it will serve as a foundation for the others, by which they may be corrected, if inaccurate, or restored, if intirely lost. For instance, if we have a standard foot, we can easily obtain an inch, and can make a box, which shall contain a cubical inch, and may serve as a standard for measures of capacity. If it be known that a pint contains 100 cubical inches, we may make a vessel 5 inches square, and 4 inches deep, which will contain a pint. If the standard be required in any other form, we may fill this vessel with water, and regulate another to contain an equal quantity. Standards for weights may be obtained from the same foundation; for, if we know how many inches of water it takes to weigh a pound, we have only to measure that quantity, and the weight which balances it may be assumed as the standard of a pound.

‘ Again, if the standard of a pound be given, the measure of an inch may be obtained from it; for, we may weigh a cubical inch of water, and pour it into a regular vessel, and, having noticed how far it is filled, we may make another vessel of like capacity, in the form of a cube. The side of this vessel may be assumed as the standard for an inch; and standards for

a foot, a pint, or a bushel, may be obtained from it. Water is the most proper substance for regulating standards; for all other bodies differ in weight from others of the same kind; whereas, it is found by experience, that spring and river water, rain, and melted snow, and all other kinds, have the same weight; and this uniformly holds in all countries when the water is pure, alike warm, and free from salt and minerals.

‘ Thus, any one standard is sufficient for restoring all the rest. It may further be desired, to hit on some expedient, if possible, for restoring the standards, in case that all of them should ever fall into disorder, or should be forgotten, through the length of time, and the vicissitudes of human affairs. This seems difficult, as no words can convey a precise idea of a foot rule, or a pound weight. Measures, assumed from the dimensions of the human body, as a foot, a handbreadth, or a pace, must nearly be the same in all ages, unless the size of the human race undergo some change; and, therefore, if we know how many square feet a Roman acre contained, we may form some judgment of the nature of the law which restricted the property of a Roman citizen to 7 acres; and this is sufficient to render history intelligible; but it is too inaccurate to regulate measures for commercial purposes. The same may be said of standards, deduced from the measure of a barley-corn, or the weight of a grain of wheat. If the distance of two mountains be accurately measured and recorded, the nature of the measure used will be preserved in a more permanent manner than by any standard; for, if ever that measure fall into disuse, and another be substituted in its place, the distance may be measured again, and the proportion of the standards may be ascertained, by comparing the new and ancient distances.

‘ But, the most accurate and unchangeable manner of establishing standards is, by comparing them with the length of pendulums. The longer a pendulum is, it vibrates the slower; and it must have one precise length in order to vibrate in a second. The slightest difference in length will occasion a difference in the time; which will become abundantly sensible, after a number of vibrations, and will be easily observed, if the pendulum be applied to regulate the motion of a clock. The length of a pendulum which vibrates seconds in London, is about $39\frac{1}{8}$ inches, is constantly the same at the same place, but it varies a little with the latitude of the place, being shorter as the latitude is less. Therefore, though all standards of weights and measures were lost, the length of a second pendulum might be found by repeated trials; and, if the pendulum be properly divided, the just measure of an inch will be obtained; and from this all other standards may be restored.’

Mr. Hamilton then delivers a very instructive account of the weights and measures of Britain, as well as of those of all other known countries, together with comparative tables of them,
and

and of the monies in each. But it is unnecessary to point out the qualities of any particular part, the whole performance being uniformly conducted in a very useful and masterly manner.

The Tragedies of Æschylus translated by R. Potter. 4to. 1l. 1s. sewed. Payne. [Concluded from p. 247.]

IN a former article we have given a short account of four of Æschylus's tragedies, Prometheus, the Suppliants, the Seven Chiefs, and Agamemnon; we come now to the fifth, intitled the Coëphoræ, that is, women 'bringing libations.' The story is to this effect. Orestes, by the command of the oracle at Delphi, returns to Argos, accompanied by his friend Pylades; and, according to the custom of those times, offers his hair on the tomb of his father *. At this instant Clytemnestra, having been terrified with dreams, and the apparition of her murdered husband, sends a train of females to pay him some funeral honours at his tomb, in order to appease his indignant spirit. Electra, the sister of Orestes, is one of the train. Orestes soon discovers her; and having learned from her the situation of the family at the palace, introduces himself to Ægisthus, under the character of a Phocian traveller, who comes to inform him, that Orestes was dead. In this interview Orestes stabs Ægisthus, and afterwards Clytemnestra; but being persecuted by the Furies, he flies to the temple of Apollo at Delphi.

In the first part of this tragedy, Electra, before she perceives Orestes, sees a lock of hair on her father's tomb, and immediately concludes, that no person but her brother could present such an offering. This is a natural conclusion. But the two following reasons, which she afterwards assigns for this conjecture, seem frivolous and absurd.

‘ Then the colour ; mark it well ;
 ‘Tis the *same shade with mine.*’—
 —‘ Further mark
 Th’ impression of these feet ; they shew, that two
 Trod here ; himself perchance and his attendant ;
 One of th’ *exact dimensions with my own.*’

Electra's conclusion, drawn from the colour of the hair, is ridiculed by Aristophanes, Nub. i. 6. But surely the observation, which she makes on the length of her brother's foot, is much more fantastical. In vindication of Æschylus we can

* Homer's Iliad, xxiii. 134.

only say, that he has not entirely deviated from nature : women's reasonings are not always logical. Electra's hopes and happiness depended on her brother. She calls him 'the dearest of mankind;' and it is well known, that a fond credulity constantly accompanies a tender passion :

Qui amant, ipsi sibi somnia fingunt.

We shall quote the translator's general remarks on this tragedy.

• The characters of Orestes and Electra are finely supported. A pious resentment of the murder of his father, a consciousness of his own high rank, and a just indignation at the injuries he had received from the murderers, a generous desire to deliver his country from the tyranny of these usurpers, and above all the express command of Apollo, with a promise of his protection if he obeyed, and a denunciation of the severest punishments should he dare to disobey, incited Orestes to this deed : he is accordingly drawn as a man of a brave and daring spirit, touched with the highest sense of honour, and the most religious reverence of the gods : in such a character there could be nothing savage and ferocious ; and we are pleased to find him deeply sensible of the horror of the deed which he was obliged to perpetrate, and averse to plunge his sword into the breast of his mother. " Electra's character (in the words of the critic) is that of a fierce and determined, but withall of a generous and virtuous woman. Her motives to revenge were, principally, a strong sense of justice, and superior affection for a father ; not a rooted, unnatural aversion to a mother. She acted, as appears, not from the perturbation of a tumultuous revenge, but from a fixed abhorrence of wrong, and a virtuous sense of duty." Consistently with this character, when she had given Orestes a spirited account of their father's murder, which drew him to declare his resolution to revenge it, showing at the same time some sign of remorse, she adds a short relation of the barbarous indignities offered to the dead body ; a deed of horror which, she knew, would shock his soul. She had seen her father murdered, his body mangled, and buried without its honours ; her brother, whom she loved with the tenderest affection, deprived of his throne, and exiled from his country ; her mother in the arms of Ægisthus abandoning herself to her loose and infamous pleasures ; she was herself continually exposed to the insults and barbarous treatment of this ungentle mother ; what wonder then that a spirit naturally lofty and sensible should catch fire at these injuries, contract a wolfish fierceness, as she expresses it, and urge her brother to sacrifice these proud oppressors to justice and revenge ? But the poet, with great regard to decorum, removes her from the scene before the dreadful deed is to be committed : with regard to the management of the catastrophe, nothing could be more judicious. Orestes, who had rushed on Ægisthus with

with the fury of a tyger, in the presence of his mother feels himself under the restraint of filial reverence, and confesses his reluctance to shed her blood; till Pylades animates him with a sentence as solemn as the Delphic Oracle; which finely marks the fatal blow as an act of necessary justice, not of ruffian violence. Even the Chorus, who enter warmly into the interests of Electra and Orestes, and had fired him to revenge by every argument of duty, justice, law, and honour; who had wished to hear the dying groans of the guilty tyrants, and to echo them back in notes as dismal, after the deed is done, reassume the softer sentiments of humanity, and lament their fate. The remorse and madness of Orestes is touched in the finest manner. These indeed are but sketches, but they are the sketches of a great master: a succeeding poet had the skill to give them their finishing, and heightened them with the warmest glow of colouring. The spirit of Æschylus shines through this tragedy; but a certain softening of grief hangs over it, and gives it an air of solemn magnificence.*

The poet's description of the visionary terrors, which haunted Clytemnestra, after the murder of her husband, would not have been unworthy of Shakspeare: it loses nothing in the translation:

‘ For in the still and midnight hour,
When darkness aids his hideous pow’r,
Affright, that breaths his vengeance deep,
Haunts with wild dreams the troubled sleep,
That freeze the blood, and raise the bristling hair:
Grim spectre! he with horrid tread
Stalk’d around the curtain’d bed,
And rais’d a yell that pierc’d the tortur’d ear.
Aghast the heav’n-taught prophet stood;
The dead, he cries, the angry dead around
These dreadfull notes of vengeance sound,
Dreadfull to those that shed their blood.’

VI. The Furies. Orestes tormented by the Furies at Delphi, by the advice of Apollo flies to the temple of Minerva at Athens. The Furies pursue him thither. His cause is heard before the court of Areopagus; and he is acquitted*.

Æschylus is charged by some critics with having violated one of the three unities, in this tragedy, by changing the scene from Delphi † to Athens. His translator, in answer to this objection, remarks, ‘ that Apollo and the Furies must be

* See Notes on the Epist. to the Pisos, v. 127.

† The propriety of using the word *Delphi*, in the nominative case, rather than *Delphos*, in the accusative, is sufficiently demonstrated by Dr. Bentley, Dissertation on Phalaris, pref. p. 46. See also Wotton's Defence of Resl. on ancient and modern Learning.

allowed the liberty to transport themselves whither and when they please ; and that Mercury has the charge of conducting Orestes ; so that had Horace *wrote* [written]

———modò me *Delphis*, modò ponit Athenis,

the allusion would have added a wonderful propriety to the expression, and the passage have conveyed a just character of this tragedy. However a French or a Dutch critic may be shocked at this change of scene, to an Athenian nothing could be more agreeable than to see a contest, which Apollo could not compose at Delphos, brought before the great council of his own city, the god in person attending and pleading in the cause. That respect to his country, which distinguishes our noble poet above all the writers of antiquity, has an irresistible charm. “ Rules, art, decorum, all fall before it. It goes directly to the heart, and gains all purposes at once ” The English reader feels this in its full force ; and Æschylus is acquitted of the charge of having violated an unity.*

The infernal sisterhood (which forms the chorus) on the Athenian stage amounted to fifty. The consternation arising from their hideous figures, gestures, and yellings, had such fatal effects upon the children, and the women with child*, that the state, by an express law, reduced the number of the chorus to fifteen, and afterwards to twelve.

As it may not be unpleasing to our readers to see how Æschylus has delineated this horrid train, we shall present them with two or three sketches.

* *Priestess.*

Before him lies a troop of hideous women
Stretch'd on the seats, and sleeping ; yet not women,
But Gorgons rather, nor the Gorgon form
Exactly representing, as I have seen them
Drawn by the painter's imitative pencil,
Snatching the viands from the board of Phineus.
These have not wings ; but cloath'd in fable stoles,
Abhorr'd and execrable ; as they sleep
Hoarse in their hollow throats their harsh breath rattles,
And their gall'd eyes a rheumy gore distill.
Ill suit such loathsome weeds the hallow'd fane
Graced with the forms of sculptur'd gods, ill suit
The roofs of men : so foul a sisterhood
Till now I never saw ; no land can boast
To have produc'd a breed so horrible,
But toils, and groans, and mischiefs must ensue.*

* Jul. Pollux, iv. 15.

When Apollo perceives these antiquated virgins, he throws out a sarcasm, which naturally suggested itself to a young spark, distinguished for his gallantry.

‘ ——— See this grievously troop,
Sleep has oppress’d them, and their baffled rage
Shall fail, grim-visag’d hags, grown old
In loath’d virginity : nor God, nor man
Approach’d their bed, nor savage of the wilds ;
For they were born for mischiefs, and their haunts
In dreary darkness ’midst the yawning gulfs
Of Tartarus beneath, by men abhorr’d,
And by th’ Olympian gods.’ —

Afterwards, when he expels them from his temple, he says :

‘ Hence, I command you, from my hallow’d seat
Begone with speed ; quit this oracular shrine :
This is no place to snatch your winged serpents,
And hurl them from your golden-twisted string,
To wring the black blood from the human heart
With torture, then disgorge your horrid feast
Of clotted gore : such guests my house abhors.
Begone where vengeance with terrific rage
Digs out the eyes, or from the mangled trunk
Remorseless rends the head ; to slaughters go,
Abortions, lurking ambush, rampir’d force,
To suff’rings, to impalements, where the wretch
Writhes on the stake in tortures, yelling loud
With many a shriek : in feasts like these, ye hags
Abhorr’d, is your delight ; sufficient proof
That execrable form : the desert wild,
Where the blood-rav’ning lion makes his den,
Such shou’d inhabit ; nor with impure tread
Pollute these golden shrines : begone, and graze
Without a keeper ; for of such an herd
Th’ indignant gods disdain to take the charge.’

VII. The Persians.—In this tragedy the poet introduces Atossa the widow of Darius, a Messenger, the Ghost of Darius, Xerxes, and the Chorus, consisting of Persian counsellors, lamenting the distressful situation of their country, after the sea fight of Salamis, in which the Grecian fleet, under the command of Themistocles, consisting of 300 ships, totally defeats that of the Persians, amounting to 1207.

‘ No representation can be conceived more agreeable to a brave and free people, than that which sets before their eyes the ruin of an invading tyrant defeated by their own valour ; and no poet could ever claim the right of making such representation with so good a grace as Æschylus, who had borne a

distinguished part in the real scene. Animated by his noble subject, and the enthusiasm with which he loved his country, he has here displayed all the warmth and dignity of his genius, but tempered at the same time with so chastised a judgement, that we are surprised to see the infant drama come forth at once with all those graces which constitute its perfection; it is like his own Minerva, that sprung from the head of Jupiter,

‘ Then shining heav’nly fair, a goddess arm’d.’

Besides this wonderful management of the parts, the poet has the delicacy to set the glory of his countrymen in the brightest view, by putting their praises into the mouths of their enemies. Not satisfied with a spirited narration of their defeat, and a recital of the many royal chiefs that perished in the battle; not satisfied with spreading the terror through all the realms of Persia, and placing them in a manner before our eyes in all the distress of desolation and despair, he hath interested even the dead, and with the awefull solemnity of a religious incantation evoked the ghost of Darius to testify to his Persians that no safety, no hope remained to them, if they continued their hostile attempts against Greece; so that his sublime conception hath engaged earth and sea, heaven and hell, to bear honourable testimony to the glory of his countrymen, and the superiority of their arms.

‘ This tragedy was exhibited eight years after the defeat at Salamis, whilst the memory of each circumstance was yet recent; so that we may consider the narration as a faithfull history of this great event. The war was not yet ended, though the Persian monarch had offered to make the most humiliating concessions, and the Athenians were inclined to accept them; but Themistocles opposed the peace. So that we are further to consider this play in a political light; the poet, by so animated a description of the pernicious effects of an obstinate pride, and by filling the spectators with a malignant compassion for the vanquished Xerxes, indirectly indisposing his countrymen to a continuation of the war. Thus every thing at Athens, even their shows, had a respect to the public good. This is the fine remark of P. Brumoy.’

By the extracts we have already given, the reader will perceive, that this translator has happily preserved that dignity of style, that bold and descriptive imagery, for which the author is peculiarly distinguished.

Mr. Potter, contrary to the usual custom of translators, has not favoured his readers with one marginal note. This, we apprehend, will be regretted by every one, who cannot have recourse to the learned annotations of Canter, Stanley, and Pauw.

It gives us pleasure to find, that this ingenious writer is now engaged in the translation of Euripides,

Observations on the Means of exciting a Spirit of National Industry; chiefly intended to promote the Agriculture, Commerce, Manufactures, and Fisheries of Scotland. By James Anderson. 4to. 18s. in boards. Cadell.

NO species of observations can be more important to any people, than such as investigates those leading principles which constitute the source of national prosperity and greatness. The treatise now before us stands eminent in this useful class of productions, and though calculated in a particular manner for Scotland, the remarks which it contains are so universally applicable, that they may almost equally tend to the improvement of every country on the globe; the author not having deduced his theory from narrow and provincial observation, but from a philosophical inquiry into the laws of nature, and several of those motives which actuate mankind in a state of civilization.

Without offering any argument against the aptitude of the epistolary form, in which this treatise is written, we shall immediately enter on the account of it.

After some preliminary observations, the author proceeds to take a view of the internal polity which had, till lately, prevailed in the Highlands of Scotland, and which consisted in the almost unlimited power of the chieftains; suggesting at the same time such prudential means, and mutual attention, as might reconcile the jarring interests of the landlords and tenants with each other.

In the second letter he considers the introduction of manufactures into Scotland, particularly the Highlands, as the only probable means of rendering the people easy in their circumstances; but the question is, what kind of manufacture appears to be most suitable to the country? Previous to the solution of this point, the author displays the difficulties that must occur in establishing a manufacture that works up foreign materials, which he exemplifies in several instances both at home and abroad; admitting, however, that some manufactures which are supplied by foreign materials, may be cultivated with advantage, such as the silk manufactures in England, that of ropes from hemp, and the iron and steel manufactures.

In the third letter Mr. Anderson delivers an account of the unsuccessful attempts which have been made towards rearing a great quantity of flax in Scotland; shewing also the bad consequences of cultivating flax in any poor country, and that the growing of wool in similar circumstances is highly beneficial. He remarks that the richness of the soil in England is much

much owing to this cause, and assigns reasons why less attention has been paid in Scotland to sheep than black cattle, a practice which he is of opinion has been productive of bad effects.

After a variety of sensible observations on different manufactures, and the natural connection of manufactures and commerce with agriculture, Mr. Anderson, in the fourth letter, arrives at the discussion of the subject formerly mentioned, namely, an inquiry what manufactures may be most beneficial in Scotland. The result of this inquiry is, that he determines in favour of that of wool; for the growing of which he endeavours to shew that the situation of the Highlands of Scotland is particularly favourable.

In the fifth letter the author continues the same subject with which the preceding had ended, and he clearly evinces the beneficial influence of a cold climate on the quality of wool; which he farther confirms in the sixth letter, not only by an account of the management of the sheep in Spain, but by his own observation on the growth of wool. His observations on this subject are so interesting that they deserve to be laid before our readers. After informing us, that in Spain it is a common practice to drive the sheep to the mountains in the hot season, and that the fleeces of those which are allowed to remain all the year in the valleys, instead of being fine and silky, like the others, are hard and coarse, he thus proceeds:

‘—That these regular perambulations of the sheep in Spain contribute in a very high degree towards the improvement of their wool, and that a temporary heat during the summer-season tends much to debase it, may be easily perceived by any one who will take the trouble to examine a fleece of wool of our own produce, which has been allowed to grow till it has attained its whole length; as he will immediately perceive, that the out-side, or that part of the fleece that grew upon the sheep during the summer-season, is much coarser than the inside of the fleece, that has been produced during the cold weather of winter: for, let him pull out any single filament of the wool, and he will find, that the end which adhered to the sheep is not in some cases perhaps one fourth part of the thickness of the other end.

‘This is a fact that all wool-forcers are well acquainted with, although few persons seem to have given themselves any trouble to discover the cause of it. But as it will afford us more light in endeavouring to discover the nature of the wool produced in different countries, with the means they may have of improving the same, and consequently their fitness or the reverse for carrying on an extensive woollen manufacture with their own materials, than any other fact that I have hitherto met with, it is of great importance to examine it with all possible degrees of cau-

cautious circumspection. For as nothing can be a greater defect in the quality of wool, than this inequality in the size of different parts of the same filament; it being impossible in this case by any kind of sorting to separate the coarse from the fine, which must always prevent it from working kindly in any manufacture whatever; those nations which must of necessity be condemned to have all their wool with this defect in a high degree, will never be able to cope with another nation in the woollen manufactures, which is not subjected to this inconvenience.

‘ On this account I hope you will not think it impertinent, if I here relate, with a very scrupulous degree of precision, several observations that have occurred to myself, and experiments I have made, with regard to this subject; from which I hope you will with me be convinced, that the cause of this phenomenon needs no longer be esteemed doubtful.

‘ It is some years since I first took notice of the above-mentioned fact; and having often had occasion to converse with people who had never observed it, I was on many occasions induced to show them some wool before they could be satisfied of it; so that I had many opportunities of seeing the experiment verified without having met with one instance in which it failed, or was in the least doubtful.

‘ In the month of June of this present year 1775, I took some filaments of wool from a fleece lately shorn from the sheep, with an intention to show a friend the difference between the fineness of the root end and that of the top; but although there was a perceptible difference between them, yet I was a good deal surprised to find that this difference was far less than I had ever observed it before. At first I imagined that my former observations might perhaps have been erroneous, and that what I had imagined to be a general rule was perhaps only a particular exception, arising from some accidental unobserved cause; and therefore, with some degree of eagerness, examined several other fleeces; all of which I found to agree in this particular with the first.

‘ At a loss to account for this single phenomenon, I continued to reflect upon it for some time; and as I again and again examined with great attention the separate filaments of wool, I could not help remarking that the root-end of the filament was not the finest part of it, as I had till then imagined; but could plainly perceive, that it was sensibly smaller about a fourth or a fifth part of its whole length from the root-end than it was there; so that the whole filament was of unequal thickness in every part, varying in this manner. At the point it was thicker than at any other place, from whence it gradually and slowly diminished for about three fourths of its whole length, from which it began, at first imperceptibly, but gradually more sensibly, to encrease in size as it approached towards the root-end.

‘ This

‘ This form of the filament soon satisfied me as to the cause of the phenomenon that had at first perplexed me, and at the same time afforded a very clear illustration of the great effect that the climate has upon the fineness of the wool. For it was here palpably evident, that that part of the filament that was produced during the summer months, forming the points of the wool, was coarser than that which grew during the cold winter months, so that it gradually grew finer and finer as the rigour of the cold encreased, till about the month of February, when the cold is usually most intense in our climate; after which time the weather beginning to grow gradually warmer and warmer, the size of the filament as gradually expanded till the middle or end of May, when it was separated from the body of the sheep.

‘ I was by this experiment furnished with a very satisfactory answer to an objection that had often before been made against the opinion I had entertained, that the cold of the season in which it grew, was the cause of the superior fineness of the roots in comparison of the tops of the wool; it having been often alleged, that it was possible this circumstance might rather be occasioned by the warmth that was produced near the skin of the sheep even during the cold weather, by the length and closeness of the wool so perfectly covering its body at that season. But had this been the case, the fineness must have gradually become greater and greater at the roots as the deepness of the fleece encreased, and of consequence the very root of the filament ought to have been the finest part of it.

This phenomenon appeared to tally so exactly with the idea I had preconceived, as to make me be afraid lest I might become the dupe of my own prejudices, which might make me imagine that I actually perceived things, that only existed in my own imagination; as has often happened with others in the same circumstances. But to guard against all danger of being imposed upon in this respect, I drew out some of the filaments singly; and having doubled them in my hand, held out the two ends to a person who knew nothing of my intention in doing it; and having asked which was smallest, the root-end was invariably made choice of as the smallest.

‘ I then cut the filament at the smallest part of it as above described, and in the same manner presented an end of this smallest part along with that end of the filament that had formerly been the root; which last was as invariably pitched upon as the coarsest of the two.

‘ These experiments I repeated frequently with five or six different persons, at different times; none of whom ever committed one mistake in chusing as above specified. From which I was perfectly satisfied, that my own observations had been entirely just; and that the inference I drew from thence could not be controverted.

‘ It readily then occurred to me, that the smaller difference between the roots and the points of the wool shorn at Whitsunday

day 1775 than what I had ever before observed, was to be entirely ascribed to the peculiarity of the seasons for the year preceeding that. For in this part of Scotland the summer 1774 was the coldest throughout that was ever known in the memory of man; which ought naturally to have made the points of the wool that grew in that season much smaller than usual. And as the spring 1775 was uncommonly warm, it was not at all surprising, that the difference between the two ends of the filament should be far less perceptible than usual. I have been told, that the season with you was nearly similar to our own: if so, you will be perhaps able to recollect it.

To satisfy myself, however, experimentally of the difference, in these respects, between the wool of this and the former year, I was at pains to procure some wool of last year's growth; and having compared some of the filaments of it with others of this year 1774-5, the following particulars were observable.

' 1st, The difference between the point and the root of the filament of wool of crop 1773-4 was much greater than between the two ends of the filament that grew in the year 1774-5: And,

' 2dly, The difference between the root-end and the smallest part of the filament, was much greater in the wool of crop 1774-5 than in that of the former season. This was perceived and acknowledged by others than myself, as before, to prevent my being deceived.

' These phenomena admit of as easy an explanation as the former; being the natural consequences of the two different seasons in which the separate filaments were produced.

' For it is probable you may yet be able to recollect, that summer 1773 was very warm and comfortable, and the winter of the same year uncommonly mild; the spring of the year 1774 having been the coldest and most uncomfortable that was almost ever known.

' Hence the points of the wool were coarse, and the roots fine, to as great a degree as may ever be expected to happen in this climate; and as there was little variation between the temperature of winter 1773-4, and spring 1774, there was likewise little variation between the roots and the finest parts of the filament.

' But as the heat of spring 1775 was greater than we almost ever experienced, the roots of the wool of that year's growth were uncommonly coarse, so as to differ much more than usually happens from the smaller parts of the filament produced in winter; which was probably the cause of my remarking it so readily that year, although it had always escaped me before.'

In opposition to the commonly received opinion, the ingenious author afterwards evinces by farther experiments, that heat universally tends to render wool coarser in quality, and that cold to a certain degree is necessary for the production of
fine

fine wool. Whence he infers, that such countries only as are most uniformly cold, are adapted for producing wool of a very fine quality. This principle receives additional confirmation from a variety of remarks on the difference of wool in tropical and northern countries; and the author concludes, that the difference between the heat of summer and the cold of winter being far less considerable in Great Britain than in any other country in Europe, this island is superior to all other nations in its aptitude for the rearing of wool. To this letter is subjoined a Postscript, which, on account of the æconomical expedients that it suggests, merits a place in our Review.

* Since the above letter was written I have continued my experiments on wool, one of which deserves to be here related.

* In consequence of the discovery that the wool which grew in cold weather was finer than that which was produced in the warm season, it occurred, that if a sheep should carry such long wool as to admit of being cut twice in one year, there would be a possibility of separating the coarse part of the filament from the fine, which might sometimes be attended with very beneficial consequences.

* To try if this could be done with profit, I took two lambs that carried long wool, and on the 12th of August 1775 caused them to be clipped; and having taken a lock of wool exactly from the top of the shoulder of each, marked the lock of wool by a piece of paper, referring to a particular mark put upon each of the lambs, so as that they might be exactly known, and with certainty distinguished from one another in the spring.

* In the end of May 1776 these two sheep were again taken, and a lock of wool cut exactly from the same part of the shoulder from whence the former had been cut.—These were compared with the two former locks; when it was found, that the wool which had grown before August 1775, was twice as coarse at least, and much harder and drier, and more apt to fly about in separate filaments when working, than what had grown between August 1775 and May 1776. It was likewise remarkable, that there was little variation in the size of any part of each of these filaments, that which grew in summer being nearly of an equal coarseness in every part, and that which grew in winter being as equally fine.—The winter was not remarkably severe, nor the spring uncommonly hot.—These locks I still preserve for the inspection of the curious.

* From this experiment, besides a confirmation of the general theory above advanced, we may be able to draw some corollaries, that may perhaps be of use in practice.

* Cor. 1. Those who have long wool, only fit for combing in its native state, may thus be enabled to obtain wool from their sheep that shall be very proper for carding, as the wool of each cutting is only half its natural length. In the North Highlands of Scotland this practice of clipping their sheep
twice

twice a-year is pretty universally followed. Probably it ought to be accompanied with some precautions about shearing-time, to prevent the sheep from catching cold. It is obvious this could never be practised with profit on short-woolled sheep, unless for making hats.

‘ Cor. 2. Those who inhabit a climate that is too hot for producing fine wool in summer, might by this practice obtain fine carding-wool if they were possessed of a breed of fine long-woolled sheep: for by thus separating the coarse from the fine, they would obtain an equality of filament, which it would be impossible for them ever to attain by any wool that grew for the whole season. Hence,

‘ Cor. 3. If ever those who inhabit a country enjoying such a climate, hope to obtain good and fine carding-wool of their own growth, it must be by importing a breed of long, and not of short woolled sheep, and treating them in this way.

‘ Cor. 4. It appears from the above induction, that although a country having a warm climate, may obtain, by good management, fine carding-wool, it is impossible for them ever to have very fine combing-wool; as the ends of it which grow in summer must always be coarse.

‘ Query. Since long combing wool can thus be made to afford fine carding-wool, and since a sheep of the same bulk will afford a much more weighty fleece of the first kind than of the last,—Whether would it be more æconomical, even for those that inhabit a climate that admits of it, to rear sheep that produce only short wool, or to obtain it in the manner above-described?’

In the seventh letter the author enters into a disquisition concerning other circumstances, which, as well as the nature of the climate, affect the quality of wool. He observes, that many parts of England enjoy a climate nearly similar to that of Hereford and Gloucester, but that these two counties are distinguished for the superiority of their wool. In the same manner, the wool which grows on the mountains of Shropshire is double the value of what is produced on those of Derby and Northumberland, though the temperature of the climate be nearly similar in each. In short, says he, there seems to be so little connection between the fineness of the wool that grows in different parts of Britain, and the temperature of the climate of those places, that had we not other proofs which demonstrate the influence of heat and cold on the quality of the wool, we should, from this circumstance considered singly, be disposed to believe that a difference in point of climate was productive of no obvious effect.

There seems, he observes, to be but one way of reconciling those opposite facts, which is by supposing that there may be a great diversity in the sheep; and that this supposition is well founded,

founded, he evinces from analogy as well as common observation. This truth being established, it follows, that when a small number of strange sheep comes into a district where there are others in any respect different, as it is impossible, by any ordinary care, to keep them from intermixing with the native sheep at the rutting-season, their progeny necessarily approaches one step towards the nature of the sheep with which they are intermixed, and in a few generations the breed will be so assimilated as to lose all marks of distinction. To this cause, therefore, rather than the change of climate and pasture, the author attributes the unsuccessful attempts which have been made to improve the breed of sheep in some particular districts; and to the same cause he ascribes that permanency of the qualities observable in the breed of sheep in many districts of the country.

Having established the foregoing inference by several pertinent observations, Mr. Anderson, in the eighth letter, proceeds to other remarks on sheep and wool, and recommends sheep of a moderate size as more proper for Scotland in general than a large breed, for several reasons which he specifies. He afterwards offers strong arguments in refutation of the advantages supposed to result from the method of besmearing sheep with an ointment consisting of tar and butter, or the former and oil; a practice common in the south of Scotland, and which our author condemns as prejudicial both to the sheep and wool.

In the ninth letter, where the author treats comparatively of the aptitude of England and Scotland for producing fine wool, he furnishes some observations evincing the milder temperature of Scotland during winter; a fact which being repugnant to common opinion, and connected with natural history, we shall relate in his words the remarks by which it is supported.

‘ It has been proved already, that wool of the best quality can only be produced in countries where the variation between the heat and cold of different seasons of the year is but very inconsiderable; and the advantages that Great Britain possesses in this respect above the continental countries of Europe, was at the same time pointed out.

‘ But although every part of this island partakes in some degree of this peculiarity of climate, yet the northern parts of it are much more eminently distinguishable by it than the southern. For as England is not only larger in itself, but also approaches much nearer the continent than Scotland does, its climate in some respects more nearly resembles that of a continental country: whereas Scotland, being in itself such a narrow tract of country,—so deeply indented by various arms of the sea, and
so

so far disjoined from the main land, enjoys all the peculiarities of an insular situation in a much higher degree than England. On this account the heat of the summer-season is more moderate in Scotland, and the cold in winter less intense, than in England: so that the variations of heat and cold are far less considerable here than in the southern parts of Britain: which, however, inconvenient it may be in respect to raising grain, and many other particulars, must be allowed to be a very considerable advantage in our favour with regard to the rearing of sheep, and growth of fine wool.

‘ You will not, I believe, be disposed to doubt, that the heat is more intense in England than in Scotland during the summer-season: but it is possible you may think it a little improbable, that the winters are more mild in the northern than in the southern parts of the island. The fact is however not less certain; although, for obvious reasons, it has been far less attended to than the other; so that the general sense of mankind cannot be appealed to with such propriety as in the other case: but there are not wanting particular proofs sufficient to establish its certainty without a doubt.

‘ Writers on meteorological affairs having seldom extended their observations so far to the northward, have been surprised to meet with instances of what they thought surprising mildness in these northern regions, which they have enumerated as a kind of wonder almost approaching to a miracle; although these instances they have taken notice of as particular exceptions to the general run of seasons, were in no respect different from what happens for ordinary, and might have been expected by those who had a sufficiently comprehensive view of the laws of nature in this respect.

Thus we find, that in the year 1709, when the frost was so intense at Paris as to freeze even spirituous liquors, and over the rest of Europe was so severe as to destroy many common plants,—the French academicians remarking with surprise, that while the rest of Europe suffered so severely, the northern parts of Scotland escaped without having been almost at all affected with that general calamity.

‘ Again, in the winter 1740-41 we meet with the same remark, and the truth of it confirmed by numberless examples collected with great care by the ingenious Mr. Miller, in his Gardener’s Dictionary, article *Frost*, to which I refer you for satisfaction on this head; only taking the liberty here to remark, that the roots of artichokes were so entirely destroyed in every other part of Europe, that, had it not been for Scotland, which furnished plants to all the nations around, it was doubtful if the very species of this plant might not then have been lost.

‘ Another instance of the same kind, although in a lesser degree, occurred in our own time, which I deliver to you upon my own authority,—the fact being so recent as to admit of being easily proved or refuted by numberless persons still alive who

must remember it. In the winter 1762-3 you will remember, that the frost was so intense in England as to freeze the Thames entirely over at London, where the ice became so strong as to be able to carry booths that were erected upon the ice which remained for several weeks together. At that time I happened to be residing in a northern part of Scotland, at the distance of some miles from the sea; and having observed the news-papers regularly, I could not help remarking with some surprise, that the cold where I lived then, during all the time, was so very moderate, that even inconsiderable rills were scarcely frozen, nor did it almost at all interrupt the ordinary operations of agriculture.

Neither need we look upon this as a singular case. For it is well known to every one who has occasion to be acquainted with both places, that when the county of Northumberland in the neighbourhood of Newcastle, is covered with snow to the depth of two or three feet, there is for the most part hardly as many inches depth of snow in the counties of Murray and Caithness; and still less in the western isles, where snow is seldom known to lie for a week or ten days together. In the higher inland parts of the country the snow does indeed lie longer than on the sea-coast every where: but as this is equally observable in England as in Scotland, the variation in this respect will always be in proportion to the height and distance of any place from the sea in both countries. And as the sea-coast in Scotland bears such a large proportion to the whole, there can be no doubt, that the winters are in general much milder in the northern parts of it, and in the isles, than they are either in the south of Scotland or in England in general; and that the surface of the country is not covered with snow near so long in the first as in the last of these countries.

After shewing that Great Britain, and particularly the Highlands of Scotland, enjoy in great superiority those advantages which conduce to the production of fine wool, the author proceeds to enforce the expediency of rearing more sheep than has hitherto been done in those parts, for the sake of procuring materials, by the manufacture of which the inhabitants of the country may be rendered easy in their circumstances.—But we must delay till next month the farther account of this ingenious and useful work, so much distinguished by the philosophical manner in which it treats of æconomical subjects.

*Philosophical Transactions of the Royal Society of London. Vol. LXVII.
For the Year 1777. Part II. 4to. 7s. 6d. Davis.*

THIS Part of the Philosophical Transactions begins with a Letter from Thomas West, Esq. giving an account of a volcanic hill, called Creek Faterick, or Feter's Rock, about a
mile

mile and a half from Inverness. The lower part of the hill is chiefly ploughed up, but towards the top, it is extremely steep, craggy, and difficult of access; the rocks almost every where exhibiting the appearance of having been either strongly calcined or fused. On the summit of the hill is a small plain, ninety paces long, by twenty-seven wide, gradually rising from the centre, surrounded by rocks, from six to eight foot high, in the form of a breast work. This plain Mr. West thought might have been the crater; but the smoothness of the surface seemed not to favour such an opinion. The lava, however, of which he sent a specimen to the Royal Society, having been examined by some members well acquainted with volcanic productions, was judged to be of this kind. It is therefore probable that Creek Faterick has owed its origin to a volcano in some remote period.

Art. XXI. Contains new electrical experiments and observations by Mr. Tiberius Cavallo.—The first of these experiments is made with Mr. Volta's plates, which form a machine for exhibiting perpetual electricity. The second set are made on colours, by directing an electric shock over cards and paper painted with different oil and water colours. Some colours receive marks of the shock, but others not; and the colours are some defence to the paper against the shock, in various degrees. Thirdly, some promiscuous experiments on the hair of different animals; and an improved small electrometer.

Art. XXII. contains barometrical observations on the depth of the mines in the Hartz in Germany, by Mr. John Andrew de Luc, F. R. S.—This gentleman has long been famous for the uncommon degree of pains he has taken with the barometer, and has brought the use of it to very great precision, in measuring altitudes or depths by means of the different lengths of the column of quicksilver which is balanced by the weight of the atmosphere, by a very easy mode of calculation. This paper contains a few instances of this kind of measurement, in ascertaining the heights of some hills, and the depths of some lead mines in Germany, some of which extended to about 350 yards perpendicularly below the surface. The computations are here given at full length, and the results compared with those found by the managers of the mines as determined from actual or geometrical measures of lines and angles. These results agree to a sufficient nearness, and serve farther to confirm this method of mensuration of accessible altitudes. Mr. de Luc is however no mean proficient at extending a very small matter over a large surface of paper. The present one, when divested of its extraneous and useless parts, might be contained in very little compass.

Art. XXIII. The general mathematical laws which regulate and extend proportion universally; or, a method of comparing magnitudes of any kind together, in all the possible degrees of increase and decrease, by James Glenie, A. M. and lieutenant in the royal regiment of artillery.—By this short paper Mr. Glenie seems to think he has discovered a new mode of reasoning about mathematical magnitudes. The method is at least strictly geometrical, but it is rather tedious in its practice, and seemingly not much adapted to useful improvements.

Art. XXIV. contains the case of Ann Davenport; by Mr. Fielding Best Fynney, surgeon at Leek, in Staffordshire. This case being of a very singular nature, we shall insert it for the gratification of our medical readers.

‘ Upon May 16, 1775, being desired to visit Ann Davenport, a native of this town, I beheld a truly miserable object, with the most cadaverous countenance I had ever seen, emaciated to the last degree by a hectic fever, and profuse colloquial sweats. She had a continual thirst, her appetite was totally gone, and she was always in the extremes of being too loose or too bound.

‘ Her mother informed me, that she was then in her twenty-first year; and that she had been a strong and sprightly child from her birth, until she was about five years of age, from which time she had been a stranger to health, and every now and then had been seized with excruciating fits of the colic, especially whenever she ate or drank any thing the least acid.

‘ The young woman told me, that about a year ago she had first perceived a swelling on the right side of her belly, just above the groin; which, if at any time she attempted to stretch out her thigh, gave her inexpressible pain, as if something stabbed her in that part: that therefore she was always obliged to keep up her knees, more or less, towards her breast, by which means she had, in some degree, lost the power of extending her limbs.

‘ I ordered her to take half a drachm of powdered bark in a little red-port wine every four hours; and, as matter had already formed within the tumour, I desired that a maturating poultice might be applied every night and morning; for I imagined that nature, without such assistance, could never bring the abscess to a head in her weak condition.

‘ July 10th, the matter pointing at the upper end of the tumour very near the os ilium, I made a large opening, from which was discharged an amazing quantity of pus; but, as the tension was still great, I applied a linseed poultice over the common dressings; nevertheless, in a few days a second abscess began to form towards the vertebræ of the loins, between the false ribs and the os ilium, which was rapid in its progress, for it was brought to maturation, and opened on the 26th.

‘ On

On the 31st I was alarmed with a gangrenous appearance of the whole integuments of the abdomen: for this she took one drachm of powdered bark in red-port every three hours; but, as vesications and every symptom of a sphacelus continued to increase, I likewise used the bark externally, in the two following forms, every morning and evening:

R *Tinct. cort. Peruv. simp.* ℥ ij.
 — *Myrrh comp.* ℥ j.

Sp. sal. ammon.

Mell. Ægypt. aa. ℥ ss. *m. fiat embrocat.*

R *Fac. cerevis. acid.* lb j.

Farin. avenac. q. s. coque ad consistentiam cataplasmatis,
et adde pulv. cort. Peruv. ℥ j.

Ol. Olivar. rec. ℥ iv *m. fiat cataplasma.*

This treatment soon put the mortification to a stand, and the parts sloughing off largely left three holes, at nearly equal distances one from another, betwixt the first opening and the left os ilium, besides several ones in different parts of the belly; but as the discharge was immoderate, I looked upon the patient to be in the utmost danger. However, the same course was persevered in, and at the latter end of August another abscess appeared lower down, towards the right groin; I ordered it to be poulticed, and left it to open of itself, which it did on the 21st of September. I was immediately called to her; and, upon carefully examining the part, I found a hard substance deeply seated; which I directly extracted.

It was making its way towards the integuments from the extremity of the appendix vermiformis of the cæcum, which probably, and fortunately, by former inflammations had adhered to the peritonæum. The large end came first, and the small end was within the appendix vermiformis of the cæcum at the time I took it out; for, immediately upon the extraction, some excrements followed, and among them some dark brown particles which I discovered to be filings of iron, which the patient had formerly taken in a large quantity, as she had never been regular like other women. On a careful examination I found some of these filings quite reduced to rust, but still retaining their form as they came from under the file.

Some fæces came through this last wound daily, frequently most copiously; and sometimes (though the external orifice was large) by being confined with the dressings, they insinuated themselves between the integuments of the abdomen, and came through the other openings. About the middle of February 1776, the discharge of the excrements by these openings was sensibly diminished; and the wounds were all healed, except one, by the latter end of the year, through which a small quantity of excrements still continue to pass now and then.

' Her health is, within this short time, surprisngly improved; she is now very fleshy and strong, has had the catamenia, and I have the greatest reason to expect that she will be perfectly cured. Strict regard was all along paid to the non-naturals.'

Art. XXV. presents us with an Account of the Kingdom of Thibet; in a Letter from John Stewart, Esq. F. R. S.—This account is extracted from the report of Mr. Bogle, a servant of the East India Company, who had been sent to Thibet upon a commission of a public nature, by Mr. Hastings, governor of Bengal. The narrative mentions several particulars relating to the natural history of the country, the manufactures, and superstition of the inhabitants. That part of the territories of the Delai Lama, properly called Thibet, is represented as extremely unfruitful, and the climate exceeding cold. At Chamnanning, where Mr. Bogle wintered, although it be in latitude $31^{\circ} 39'$, only 8° to the northward of Calcutta, he often found the thermometer in his room at 29° under the freezing point by Fahrenheit's scale. In the middle of April the standing waters were all frozen, and heavy showers of snow perpetually fell. This is occasioned by the great elevation of the country, and the vast frozen tract over which the north wind constantly blows from the pole.

The Thibetians are of a smaller stature than their southern neighbours, and have also fairer complexions. Many of them have even a ruddiness in their countenances unknown to the other climates of the East.

It has been alledged by some missionaries that the religion of Thibet is a corrupted Christianity; but however unjust this notion may be, Mr. Bogle agrees that the religion of the country is pure and simple in its source, conveying not only exalted sentiments of the Supreme Being, but a system of morality which is far from being contemptible. Like the Bramins of India, the Thibetians have a great veneration for the cow; and they also highly respect the waters of the Ganges, the source of which they believe to be in heaven.

The narrative is accompanied with the translation of a letter from the Tayshoo Lama to governor Hastings, which, as it places the moral sentiments of this people in an advantageous point of view, we shall submit to our readers.

' The affairs of this quarter in every respect flourish: I am night and day employed for the increase of your happiness and prosperity. Having been informed, by travellers from your quarter, of your exalted fame and reputation, my heart, like the blossom of spring, abounds with satisfaction, gladness, and joy.

joy. Praise God that the star of your fortune is in its ascension. Praise him, that happiness and ease are the surrounding attendants of myself and family. Neither to molest or persecute is my aim: it is even the characteristic of our sect to deprive ourselves of the necessary refreshment of sleep, should an injury be done to a single individual; but in justice and humanity, I am informed you far surpass us. May you ever adorn the seat of justice and power, that mankind may, in the shadow of your bosom, enjoy the blessings of peace and affluence! By your favour I am the Rajah and Lama of this country, and rule over a number of subjects; a particular with which you have no doubt been acquainted by travellers from these parts. I have been repeatedly informed, that you have been engaged in hostilities against the Dah Terria, to which it is said the Dah's own criminal conduct, in committing ravages and other outrages on your frontiers, gave rise. As he is of a rude and ignorant race, past times are not destitute of the like misconduct which his avarice tempted him to commit. It is not unlikely but he has now renewed those instances, and the ravages and plunder which he may have committed on the skirts of the Bengal and Bahar provinces, have given you provocation to send your vindictive army against him. However, his party has been defeated, many of his people have been killed, three forts have been taken from him, and he has met with the punishment he deserved. It is as evident as the sun that your army has been victorious; and that, if you had been desirous of it, you might in the space of two days have entirely extirpated him, for he had not power to resist your efforts. But I now take upon me to be his mediator; and to represent to you, that, as the said Dah Terria is dependent upon the Dalai Lama, who rules in this country with unlimited sway (but, on account of his being in his minority, the charge of the government and administration for the present is committed to me) should you persist in offering further molestation to the Dah's country, it will irritate both the Lama and all his subjects against you. Therefore, from a regard to our religion and customs, I request you will cease all hostilities against him; and in doing this you will confer the greatest favour and friendship upon me. I have reprimanded the Dah for his past conduct; and I have admonished him to desist from his evil practices in future, and to be submissive to you in all things. I am persuaded he will conform to the advice which I have given him; and it will be necessary that you treat him with compassion and clemency. As to my part I am but a *faqier**; and it is the custom of my sect, with the rosary

* • The original being in Persian, this word is used, which can only be applied with propriety to a person of the Mussulman faith: here it can only mean a religious person in general. Perhaps monk would have been the best translation.

in our hands, to pray for the welfare of mankind, and for the peace and happiness of the inhabitants of this country; and I do now, with my head uncovered, intreat that you may cease all hostilities against the Dah in future. It would be needless to add to the length of this letter, as the bearer of it, who is a gofeign*, will represent to you all particulars; and it is hoped you will comply therewith. In this country, worship of the Almighty is the profession of all. We poor creatures are in nothing equal to you; having, however, a few things in hand, I send them to you by way of remembrance, and hope for your acceptance of them.

Art. XXVI. Of the Degrees and Quantities of Winds requisite to move the heavier kinds of Wind Machines, by John Stedman, M. D.—This estimate is made out by Dr. Stedman from the meteorological journal kept of the weather at Edinburgh. 'From this computation we have 2592 days in a week, or 19.307 weeks in a year, in which wind-machines of the heavier kinds, and of considerable friction, may be supposed to be kept in motion; which, to the times wherein they cannot go, is as 10 to 17.' It may be observed however that as the number of degrees of the wind noted in the register above-mentioned, is only four, which seem to be too few to afford an accurate estimate; and as Dr. Stedman seems not to have fixed on the proper degree of wind from an example of the best kind of machine, we are inclined to think he has given the time of its going at too low a rate. And it is the opinion of gentlemen experienced in such kinds of mechanism, that well-constructed large wind-mills will go near half the year.

Art. XXVII. Description of the Jesuit's Bark Tree of Jamaica and the Caribbees; by William Wright, M. D. Member of the Philosophical Society of America, and Surgeon-General in Jamaica.

Art. XXVIII. Description and Use of the Cabbage Bark Tree of Jamaica; by the same. This bark is much recommended for its anthelmintic qualities; but having a narcotic effect, it requires to be used with caution.

[*To be continued.*]

* This means a religious person of the Hindoo sect.

Letters

Letters between Lord Hervey and Dr. Middleton concerning the Roman Senate. Published from the original Manuscripts by Thomas Knowles, D. D. 4to. 12s. in boards. Cadell.

THIS publication consists of fifteen letters on the Roman senate; six by lord Hervey*, and nine by Dr. Middleton, written between the end of March and the beginning of September, 1735. In the course of this correspondence, Dr. Middleton earnestly expresses his wishes, that his lordship would publish his letters; assuring him, 'that they would be thought to give the best and clearest account then extant of the state of the Roman senate, and the most probable solution of the many and great difficulties that perplex the whole enquiry;' and that he should be glad to subjoin his own observations on the subject. But lord Hervey, not choosing to lay himself open to any critical animadversions, declined the proposal. About the year 1748, after the death of his friend, Dr. Middleton, before he published his Treatise on the Roman Senate, which is the substance of these Letters, applied to the then earl of Bristol, lord Hervey's father, for leave to print his lordship's letters with his own: but he was unsuccessful in his application. However, as they had received the author's repeated corrections, and could not fail of being acceptable to the learned, the present earl, with a liberality of sentiment, which does him honour, readily consented to their publication.

The question is so curious and interesting, that the late earl Stanhope proposed it to the celebrated Vertot for his disquisition. The answer, which Vertot returned to his lordship, is perhaps sufficient to satisfy the generality of readers, who are apt to rest their own judgment on the sentiments of one, who had been long conversant in subjects of that nature: but neither the name of this eminent writer, nor that of Dr. Middleton, could influence lord Hervey to give up an opinion,

* This nobleman was the son of John lord Hervey, who was created earl of Bristol in 1714. He was born in 1696. In 1720 he married Mary, daughter of brigadier general Nicholas Le Pell; a lady, who, in a ballad, said to be the joint production of lord Chesterfield and William Pulteney, esq. afterwards earl of Bath, is celebrated under the name of Molly Le Pell; and mentioned by the former in several letters to his son, as a pattern of good breeding and politeness. See Let. 199, dated Oct. 1750. By this lady, lord Hervey had four sons and four daughters, George-William the late earl, and Augustus-John the present earl, of Bristol, &c. He was created lord Hervey of Ickworth in Suffolk in 1733; and was lord keeper of the privy seal under George II. He died August 8, 1743, eight years before his father; and consequently never enjoyed either the title or the estate of the earl of Bristol.—Though he was severely satirized by Mr. Pope, he was a man of extensive learning and great abilities.

which,

which; though different from theirs, seemed to be supported by the strongest and the most numerous attestations.

Lord Hervey's opinion is, that under the kings of Rome, the choice and nomination of the senators depended wholly on the will of the prince, without any right in the people, either directly or indirectly; that the consuls, who succeeded to the kingly power, enjoyed the same prerogative till the creation of the censors; and that these ever after possessed the sole and absolute power of making and unmaking senators. He allows however, that

‘ When the people obtained the right of choosing annual magistrates out of their own body, those magistrates had a right to sit and vote in the senate during their magistracy, and a sort of claim to be enrolled afterwards by the censors in the list of senators.’

‘ The only difficulty, in accounting for the filling up of the senate, is to reconcile the right of the annual magistrates to enter the senate, with the power of the censors. And this, his lordship thinks, may be done, by distinguishing between a right to vote in the senate, and being a *senator*, which, he supposes to be two different privileges, and distinct honours.

‘ The first, he observes, was obtained by virtue of exercising any public office, from the quaestorship to the consulship; and was consequently conveyed by the people; whereas the last was a dignity conferable only by the censors. Festus says, “ that those who hold any public office in the state, and, by virtue of that office, voted in the senate, were nevertheless no senators, till made so by the censors.” Aulus Gellius says the same thing in his chapter upon *Pedarii Senatores* *. These two classes were always distinguished, even in the edict that convoked the senate: the form of the edict, as may be seen in many writers, being “ to convene the senators, and all those, who had a right to vote in the senate.”

‘ Nor was the difference, according to Aulus Gellius, between the voters in the senate, and the confirmed senators, so unessential as may at first appear: for those, who had only a right to vote in the senate, and were not enrolled senators, had no right to speak there †, and could only pass in silence to one side or the other, when a division was made on the point in debate. Whereas an enrolled senator had a right, when he gave his vote, to speak as long as he pleased, and on what he thought fit: a privilege, which amounted to a power of

* They were called *Pedarians*, by way of ridicule; because they signified their votes by their feet, not their tongues; and upon every division of the house, went over to the side of those, whose opinion they approved.

† In the later ages of the republic the quaestors had a right to speak and debate on all questions.

stopping all proceedings for that day, and was often so used.—

—‘ From the Ovinian tribuneship in 403 U. C. the absolute power of making and degrading a senator was vested in the censors. . . Valerius Maximus confirms this opinion, when he says, “ the being elected by the censors was the sole means of admission into the senate, even for those, who had been magistrates.” lib. ii. c.

Dr. Middleton’s notion, on the other hand, is, that the kings, the consuls, and the censors acted in this affair, but ministerially and subordinately to the supreme will of the people, in whom the proper and absolute power of creating senators always resided.

He confesses, that as far as the argument is concerned with the regal government of Rome, his lordship has all the Latin writers on his side, who constantly speak of the right of creating senators, as a branch of the royal prerogative. But in computing the proper force of this evidence, we must remember, he says, that none of these writers treat the question professedly, but touch it only incidentally ; and that it is natural to all, upon the slight and occasional mention of an event, to ascribe it to the principal agent concerned in its production.

‘ Thus, when Livy tells us, “ that the prefect of the city created the first consuls, and that Brutus, one of these consuls, created P. Valerius his colleague in that office ;” or that the “ Interrex, on other occasions, created the consuls ; or that “ the Pontifex Maximus was ordered by the senate to create the “ first tribunes ;” he means nothing more, than that those magistrates called the people together, in order to make such creations, in which they assisted and presided. And this, he observes, is the usual style of all writers, particularly of those, who write the history of their own country, and for the information of their own people, who have not the patience to treat minutely of things, which they suppose to be known to their readers, as well as to themselves.—

—‘ The case however is different with Dionysius of Halicarnassus, who professes to write for the instruction of strangers, and undertakes to explain the civil government of Rome and the origin of its laws and constitutions from the most authentic records.

‘ This celebrated author then informs us, that when Romulus had formed the project of his senate, consisting of an hundred members, he reserved to himself the nomination only of the first, or president of the assembly, and gave the choice of all the rest to the people, to be made by a vote of their tribes and their Curix.—But must we prefer one Greek to all the Latin authors ? Yes, as we prefer one positive evidence of credit to a hundred

hundred negative ones; or one writer, who searches things to the bottom, to any number, who, without the pains of searching, take up with the popular account of things.

But of all the Roman writers, cited on the occasion, as Livy is the chief, so he will be found perhaps to be the only one, who, in the present case, deserves any regard from us; the rest of them, for the most part, are but transcribers or epitomisers of him, rather than historians.—So that in effect it is the single credit of Livy, which, in the question before us, stands opposed to Dionysius; and where these two happen to differ, it cannot be difficult to decide, which of them ought to have the preference; nay it is already decided by the judgement of all the best critics; who, upon the comparison, have universally preferred the diligence and accuracy of Dionysius, to the haste and negligence of Livy.

The author having produced several facts, in confirmation of this opinion, adds:

‘ These facts demonstrate the power of the people to have been extremely great, even under the regal government. It extended to the choice not only of their kings, but of all the other magistrates; and I find no reason to imagine, that the senators were excepted, or none at least sufficient to balance the contrary testimony of so grave an author as Dionysius.’

‘ In after-times, he says, the people’s right of choosing magistrates was the very same with that of choosing senators; since those magistrates, by virtue of their office, obtained a place of course in the senate. This was the ordinary source of that assembly according to the testimony of all writers*: and the particular offices, that gave this right, were those of quaestor, tribune of the people, ædile, prætor, and consul. For this was the regular gradation or steps of honour, which every man, in the course of his ambition, was to ascend in their order.’

In another place, the author, speaking of these offices, says:

‘ All these magistrates were elected by the people in their public assemblies, promiscuously and indifferently from the whole body of the citizens, which explains what Cicero frequently declares in different parts of his works, “ That the senatorian dignity was conferred by the suffrage and judgement of the whole Roman people; and that an access to the supreme council of the republic was laid open to the virtue and industry of every private citizen †.” But although these offices gave both an immediate right and actual entrance into the senate, yet

* Liv. xxii. 49.

† Cic. pro Sext. 65. Post Red. in Sen. 1. Pro Dom. 31. In Verr. iv. 11.

the senatorian character was not esteemed complete, till the new senators had been enrolled by the censors at the next lustrum, or general review of all the orders of the city, which was generally held every five years. Yet this enrollment was but a matter of form, which could not be denied to any of them, except for some legal incapacity, or the notoriety of some crime, or infamy upon their characters, for which the same censors could expel or deprive any other senator, of what rank or standing soever. It was one part likewise of the censorian jurisdiction to fill up the vacancies of the senate, upon any remarkable deficiency in their number, with new members from the equestrian order, who had not yet borne any magistracy; but this was not done arbitrarily, or without the consent and approbation of the people.'

In opposition to Dr. Middleton's hypothesis, lord Hervey makes these, and other ingenious remarks:

'We do not in any author read of any person standing candidate to be chosen senator, or of any one, who is said, *ambire dignitatem senatoriam*, which we read of with regard to all other dignities whatever, conferable by the people.—

—'Though you, says his lordship to his learned friend, may endeavour to bring the dispute in this question to the single authority of Dionysius on one side, and Livy on the other, yet sure you must own it strengthens extremely my side of the argument, who adhere to Livy's account, that every Latin author, who wrote after these two historians, either immediately, or remotely, in the time of the emperors, follows Livy in this particular.'—

—'If you appeal to probability, it is not so natural to imagine, that Romulus should ask the people, who were fit to advise him, as that he should choose himself those, who were to counsel *him* in governing *them*.'—

—'When you insist on the general argument of the ultimate power, and last resort on every point being lodged in the people, I admit it. But there is a material difference between their being judges of a proper choice of the senators, on an appeal in the last instance, and by an extraordinary method, and their being the original choosers of them, in a common election, in the first instance, and in the ordinary method; which is all the power I contend for in the censors.'—

—'Augustus's taking the title of censor, as Suetonius and Dion Cassius both tell us he did, on purpose to warrant his new-modelling the senate, both by purgations and admissions; and Claudius's doing the same, are to me demonstrations, that I have not over-rated, by my system and conjecture, the power that the censors had over the senate.'

Dr. Middleton, in his last letter, replies:

'Your lordship has confirmed your general argument by strong and clear testimonies, urged with great spirit, and illustrated by

by many ingenious observations on the constitution of the Roman government : and if what I have offered could prevail only for some abatement of that high notion of the censorian power, by which your lordship declares them, " the masters of the seats of all senators, to put in or turn out at pleasure ;" it would not perhaps be difficult to bring our opinions to some agreement.

‘ I shall readily grant on my side, that the censors had the proper and sole jurisdiction of enrolling all senators in the ordinary way ; and of degrading them likewise, without any consent of the people : but this power of enrolling was but ministerial ; and the other of degrading so far from being absolute, that it was necessarily grounded on the charge of some crime, and always reverfible : it was not a power to turn out at discretion ; but to punish for vices ; and reached no further, than to a suspension from office.

‘ The chief difficulty is to settle the extraordinary method of supplying the senate, when the number of vacancies exceeded the ordinary supply of the magistrates : and though these occasions must have been frequent ; yet the negligence of writers has not left us light enough to determine, where that power was lodged. I never thought, that the people were called to vote for the nomination of any single senator, or any number of them in the first instance ; but that the censors, if in office, or some other magistrate, in their place, was appointed to prepare a list, of the most capable, and best qualified by law or custom ; and that the consent and approbation of the people was then required to give it a sanction. For, from the instances referred to, in the course of this inquiry, we see, that the settlement of the roll was made, *in concione*, or an assembly of the people ; which would have been done rather at home, if the will of the magistrate had been the only rule in the case.

‘ In my notion of the people’s power under the kings, I follow Dionysius, preferably to the Roman historians, because he had traced the origin of their antiquities with greater diligence and accuracy, and is universally held to be more authentic, than them all : and also, because in confirmation of his testimony, we have an uncontested proof of the people’s equal and similar power, in the other most important branches of government.

‘ As to the testimony of Cicero, I grant it to be of the greatest weight in all cases, where he can be a competent witness : and where he says therefore, " that the kings made the senators, and after them, the people : " I take the latter part of his assertion, because he could not be mistaken in it ; and reject the former, because it was not spoken from his own knowledge ; but, as I imagine, from the vulgar tradition, and prejudice of the place, where the name of king implied every thing that was arbitrary.

‘ Your lordship seems to consider the senate, as the king’s council : but though it may sometimes be called so improperly ; yet

yet it is certain, that it was always esteemed as the public council of the commonwealth; and as the guardian of its liberties, in which the whole people had an interest.

* The distinction of the secret and general senate was suggested to me by Manutius, though, for the omission of marking the place, I cannot at present recur to it: but his other distinction of the *curule* magistracies will not hold good: for it may be shewn by undeniable facts, that the inferior offices, and particularly that of *quæstor*, gave the same right to a perpetual seat in the senate.

* Upon the whole, there is, as your lordship intimates, so much obscurity in every part of the question, and such seeming inconsistency in the facts and cases of it, incidentally mentioned in history; that it is very difficult to reduce them to any uniform system. The great perplexity of the subject, that all inquirers complain of, is a manifest proof of the negligence of the Latin writers: and the complaint would probably have been removed, if the books of Dionysius had remained to us complete: whose history now ends unfortunately, where the stress of this inquiry begins, with the creation of the censors.*

In this manner these two able disputants have discussed this obscure and intricate question, and examined what evidence of facts, or grounds of probability, are to be found in favour of their respective hypotheses, throughout the several periods of the Roman history. The truth, as is generally the case when two controversial writers contend for opposite opinions, lies perhaps in the middle. Lord Hervey seems to entertain too high ideas of the absolute independence of the regal, the consular, and the censorian powers; and Dr. Middleton, on the other hand, seems to verge too much towards the contrary extreme, whenever he makes those powers absolutely subservient to the will of the people. Both parties, no doubt, by the constitution of the state, were jointly concerned. And it is natural to imagine, that this mutual, intimate, and inseparable jurisdiction must have occasioned such ambiguities, or seeming contradictions in the Roman writers, as will furnish ample testimonies on both sides of the question:

The Travels of Hildebrand Bowman, Esq. into Carnovirria, Taupiniera, Olfactaria, and Auditante, in New-Zealand; in the Island of Bonhommica, and in the powerful Kingdom of Luxo-Volupto, on the great Southern Continent. 8vo. 5s. in boards. Cadell.

LET geographers no longer entertain any doubt concerning a southern continent, since the existence of it is now so clearly ascertained upon no less authority than that of

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a traveller, who assures us that he has visited the country. This personage is Hildebrand Bowman, esq. so named, perhaps, from his dexterity in shooting with the long bow, at which exercise he appears to be a very considerable proficient. Mr. Bowman begins the narrative with an account of his birth and education, after which he informs us that his roving disposition carried him on board the *Adventure*, which sailed from Britain on the South Sea voyage in 1772. While the vessel lay in Charlotte Sound, in New Zealand, our voyager and ten other persons went ashore in the large cutter, to procure fresh provisions, taking with him a fufee, and a sufficient quantity of ammunition. Here his companions were in a short time killed by the savages, who proved to be cannibals, and himself was reduced to the necessity of leading a solitary life, resembling that of Robinson Crusoe.

From this barbarous country, the name of which was Carnovirria, the voyager made his escape, in a canoe which he accidentally discovered on the beach, and crossing an arm of the sea, arrived in Taupiniera. The inhabitants of this region, as may be inferred from their name, had a strong resemblance to moles in one remarkable circumstance, which was, that from the natural conformation of their eyes they could only see in the dark. They were likewise distinguished from others of the human species by being furnished with tails. Quitting the society of this wretched people, Mr. Bowman arrives in a bordering country, called Olfactaria, where the inhabitants, as we may also collect from etymology, were endued with the sense of smelling in so extraordinary a degree, as even to equal hounds or pointers.

His fortune leads him next among the Auditantines, a people as remarkable for acuteness of hearing as the Olfactarians were for the extreme sensibility of the nose. His subsequent peregrination is to the island of Bonhommica, the inhabitants of which, he tells us, have six senses. The sixth of these, but what they reckon the first, is the sense of conscience, or the moral sense, which they possess in a superlative degree.

• The Bonhommicans are a brave, generous, and virtuous people; but their courage is only shewn in serving their country, and their virtue does not make them morose or self-sufficient. They are strongly attached to liberty, and great œconomists, both to preserve themselves independant, and be able to assist the necessitous. The Lurgows are much respected, which they take care to preserve by their manner of living: but superior virtues or abilities are much more so. A virtuous man is not despised because he is poor, nor a rich man respected merely because he is such, without any other recommendation.

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• The men are generally chearful in conversation, but seldom lively, volatile, or giddy. In mixed companies, a modest reserve is the character of their women; but in their own houses, among their relations, that is laid aside, and they are lively and agreeable.

• The occupations of each man's different profession employs his time; he spends none of it idly in drunkenness and debauchery, but returns home to his wife, whom he is sure to find attending to her domestic cares. Not but they entertain one another sometimes, and go to see a play; but that happens but seldom, and does not deserve mentioning.

• The lurgows who have not places at court, reside constantly upon their estates in the country; where they keep open house for all their neighbours, serving them with their friendship and advice in the country, and their interest if necessary at court.

• Their wives generally employ themselves, in the midst of a number of young women of small fortunes, on some great piece of needle work for furniture; which, with music and visiting, fills up their time very agreeably.

• Games like chess and draughts, I have seen played at; but they know nothing of cards or dice, nor any kind of gaming for money.

• The only conveyance known (till lately) in that country for all ranks of people, is riding on horseback. Some few coaches have been within these few years introduced from Luxovolupto: of which her majesty, and some of the first nobility, are the only possessors.

• In their dealings and intercourse betwixt man and man, they are perfectly upright; and so far from taking an advantage of another, that if they find they have made a mistake to their own benefit, they are never easy in their minds till it is rectified.

• They are also punctual observers of their promises, and constant in their friendships.

• Polygamy is not allowed of among them, but divorces are, on three accounts, (though seldom used but for the last), unfaithfulness, disagreement of tempers, and barrenness. Upon proofs of any one of these it is easily obtained, but care is taken that the children do not suffer. The women have the same right as the men; but the children always fall to the latter's care.

• To prevent marriages being made from motives of interest and not from affection, the laws do not allow women to be capable of inheritance; but when their parents die, they are left an annuity sufficient to support them in the rank they had hitherto lived in; which upon their marriage devolves to the head of the family. If they are divorced, the husband is obliged to allow them the annuity again, or a greater, if he is of a higher rank than her father was. The men frequently marry

in a rank beneath them, as it does not degrade their family ; but the women seldom or never do.

‘ Duty and respect to parents, are justly carried to a great degree of veneration while they live ; and when they die, they do not make use of an undertaker to put them in the ground, and perhaps send them out of their houses, as soon as their souls have departed. But all those (whom affliction has not rendered incapable) attend them to the grave, with true heart-felt sorrow, but no affected noisy exclamations of it. The place where their bodies are laid, is frequently visited by them, to call back to their remembrance, the many benefits, and wise instructions, they had received from the authors (under God) of their being, and to fortify them in virtue.

‘ Their government is a limited monarchy, like ours in Britain ; consisting of a king (or queen), burgows, or house of lords, and delegates from the people called house of burgows. The prerogative of the crown is great, and the claims of the people very extensive ; yet they live in a perfect good understanding. The queen has entirely gained the confidence of her subjects, from her prudent œconomy and wise measures of government ; never asking money of her people, but when their safety and happiness makes it absolutely necessary.

‘ The members of both houses have opportunities of shewing their parts and oratorial abilities as in ours ; but the moral sense has one bad effect on these occasions ; it confines them to their real sentiments upon the subject they are speaking on, and consequently shortens very much their speeches, and cramps their genius.’

We are next introduced to an acquaintance with the Luxo-voluptans, a people that pretend to great delicacy in the sense of taste, among whom we may recognize the same effeminacy of manners which prevails too generally in Europe.

The inhabitants of Luxo-volupto, however, will probably not be envied in the following peculiarity, which is, that a pair of wings sprouts from every woman’s shoulders, immediately after a failure in chastity ; and the same phenomenon is observable in those of the other sex who have seduced a young maiden, or married woman. In such as are very incontinent or libidinous, the wings increase in size, till they become in full proportion to the body ; but if the vice is left off from a sincere repentance, they gradually disappear.

‘ You see, says the author, both men and women endeavour to hide them under their clothes, but it is in vain, unless they are very small indeed. But they use them with great spirit to carry them to an assignation. Those women who have lost all shame, and wear them publicly, are called *alæ-putas* ; women of fashion, often more inexcusable than the others, only *galanteras* ;

lanteras; and the other sex, by far the most blameable of all, corrupperos.

‘As to those on the women’s heads, it is only a sign of dissipation, or violent passion for public places; but it is generally observed, that those whose wings on that place are unusually high, soon have them appear on their shoulders, which the men call being fledged. One thing more I must mention, which is, that many *nomrinas* (women of quality) though very well provided, are so lazy, as not even to use them to meet their lovers; but have little cars provided, to which they harness pigeons, cuckows, pheasants, or other birds, which they secretly keep for that purpose. In this they are followed by the *alæ-putas* in greatest vogue, by way of giving themselves airs. For generally they are not content with becoming imitators, but give the ton to most parts of female dress; the sex wisely considering, that as it is the sole study of these nymphs to allure the men, they must be the best judges of what will please them. I have even heard of some men who were guilty of that piece of effeminacy. As they use their wings in some measure at the same time, very slight efforts are necessary from the birds. This phenomenon surprised me more than even the *Taupinierans* had done, and while he yet spoke, it occurred to me, that a stigma on the guilty person was more just than our notions in Europe, of fixing an ideal pair of horns on the forehead of the poor husband.’

Mr. Bowman, after his very *perilous* adventures, returns to London, where, at his lodgings in St. Alban’s-street, he is ready to shew any gentleman the curiosities which he has collected on his voyage. In the mean time, until we shall avail ourselves of this general invitation, we join in opinion with our author, that *Bowmania* is the most suitable name for the territory which he has discovered. Let him not imagine, however, that any fastidious censure is implied in our concurrence to this appellation; for we think that like his predecessor Gulliver, of whimsical memory, he has indirectly satirized several follies, which are too common to be reckoned exotics in the northern hemisphere; and that he has at least afforded new matter for the entertainment of the public.

An Inquiry into the Belief of the Christians of the first three Centuries, respecting the one Godhead of the Father, Son, and Holy Ghost. Being a Sequel to a scriptural Confutation of the rev. Mr. Lindsey’s late Apology. By William Burgh, Esq. 8vo. 6s. 6d. in boards. Nicoll.

MR. Lindsey, in his Apology, has asserted, that ‘the fathers of the first three centuries, and consequently all Christian people, for upwards of 300 years after Christ, till the

council of Nice, are generally Unitarians, or such as are now called either Arians or Socinians,' p. 23. On the other hand, the author of this Inquiry has attempted to prove, that 'there is not *one* among the fathers of the first three centuries, who has not declared his belief of the godhead of our Saviour; and that most of them were explicit adorers of the Trinity.'

In confirmation of this opinion he produces the testimonies of Clemens Romanus, Barnabas, and Hermas, in the first century; of Ignatius, Polycarp, Justin Martyr, Irenæus, Theophilus of Antioch, and Clemens Alexandrinus, in the second; of Tertullian, Origen, Pamphilus of Cæsarea, Gregory Thaumaturgus, Cyprian, and other writers of inferior note, in the third; and of Lactantius, Eusebius, &c. in the beginning of the fourth century, before the council of Nice, that is, before the year 325. And, in reviewing this evidence, affirms, p. 383, 'that there did not subsist *a single Unitarian* among the fathers of the three first centuries.'

This seems to be a very extraordinary position, as the contrary is asserted by several eminent writers.

The learned author of the Essay on Spirit says expressly: 'If we consult the opinions of the fathers upon this subject, for the first three hundred years after Christ, we shall find them *all universally* agreeing in the aforementioned doctrine [the subordination of the Son to the Father:] as may appear by consulting Justin Martyr, Athenagoras, Tatian, Irenæus, the Author of the Recognitions, Tertullian, Clemens Alexandrinus, Origen, Gregory Thaumaturgus, Dionysius of Alexandria, Lactantius,' &c. *

But, as bishop Clayton may not be thought an impartial witness in this controversy, we shall subjoin the testimony of three of the most learned and judicious writers of this nation, who were too zealously attached to the Athanasian doctrine, to make so unfavourable a concession, had it not been extorted from them by the irresistible force of conviction: these are Chillingworth, Bull, and Cudworth.

The opinion of Chillingworth is contained in the following letter, which he wrote to a friend, who desired to know what judgement might be made of Arianism, from the sense of antiquity.

— 'I was mistaken in my directing you to Eusebius for the matter you mentioned. You shall find it in a witness much farther from exception herein than Eusebius; even Athanasius himself, the greatest adversary of that doctrine; and Hilary, who was his second. See the first in Ep. de Sy-

* Essay on Spirit, § 116.

nodis, p. 917. D. tom. I. Edit. Par. 1627. See the second, De Synodis, fol. 97. In the first you shall find, that the eighty fathers, which condemned Samosatenus, affirmed expressly, 'that the Son is not of the same essence of the Father.' Which is to contradict formally the council of Nice, which decreed 'the Son co-essential to the Father.' In the second you shall find these words, to the same purpose: 'Octoginta episcopi olim respuerunt 70 homoousion.' See also, if you please, Just. cont. Tryph. p. 283, 356, 357; Tertullian against Praxeas, c. ix. Novat. de Trin. in fine, who is joined with Tertul. Athanas. Ep. de fide div. Alex. tom. i. p. 551; Basil, tom. ii. p. 802, 803. Edit. Par. 1618. See St. Hierom. Apol. ii. contra Ruff. tom. ii. p. 329. Par 1579. See Petav. upon Epiph. Panar. ad Hæres. 69, quæ est Arii, p. 285. And consider well how he clears Lucian the martyr from Arianism, and what he there confesses of all the ancient fathers.

'If you could understand French, I would refer you to Perron, p. 633, of his reply to king James; where you should find these words: "If a man should demand of an Arian, if he would submit to the judgement of the church of the ages precedent to that of Constantine, he would make no difficulty of it; but would press himself, that the controversy might be decided, by that title, which remains to us of the authors of that time. For an Arian would find in Irenæus, Tertullian, and others, which remain of those ages, that the Son is the instrument of the Father; that the Father commanded the Son in the works of creation; that the Father and the Son are ALIUD ET ALIUD; which things he that should now hold, now when the language of the church is more examined, would be esteemed a very Arian."

'If you read Bellarmine touching this matter, you should find that he is troubled exceedingly to find any tolerable glosses for the speeches of the fathers before the council of Nice, which are against him; and yet he conceals the strongest of them, and to counterpoise them, cites authors that have indeed ancient names, but such as he himself has stigmatized for spurious or doubtful in his book de Scriptoribus Ecclesiasticis.

'Were I at leisure, and had a little longer time, I could refer you to some that acknowledge Origen's judgement to be also against them in this matter. And Fisher, in his answer to Dr. White's Nine Questions, has a place almost parallel to the above cited out of Perron.

"In a word, whosoever shall freely and impartially consider of this thing, and how, on the other side, the ancient fathers weapons against the Arians are in a manner only places

of scripture (and those now for the most part discarded as impertinent and unconcluding) and how, in the argument drawn from the authority of the ancient fathers, they are almost always defendants, and scarce ever opponents; he shall not choose but confess, or at least be very inclinable to believe, that the doctrine of Arius is either a truth, or at least no damnable heresy.' See the Life of Mr. Chillingworth, by Des Maizeaux, p. 51.

The words of bishop Bull, when speaking of the sentiments of Origen upon this subject, are these:

'I conclude thus with myself, that Origen, who hath been so severely censured by divines, both ancient and modern, was really catholic in the article of the sacred Trinity, although in the manner of explaining that article, he sometimes speaks otherwise, than the catholics do, which is no more than almost all the fathers did, who lived before the council of Nice.' Bull. Def. Fid. Nic. sect. xi. cap. 9. § 22.

Dr. Cudworth not only gives up the primitive fathers in their expressions, but also in their meaning. For as he undoubtedly thought himself in the right, he imagined those fathers to have been in an error; and makes use of their universal consent in asserting the dependence and subjection of the Son to the Father, as an argument in proof of the fallibility of the primitive fathers of the Christian church.

'For, says he, though it be true, that Athanasius writing against the Arians, does appeal to the tradition of the ancient church, and, among others, cites Origen's testimony; yet was this only for the eternity and divinity of the Son of God, but not at all for such an absolute co-equality of him with the Father, as would exclude all *dependence, subordination, and inferiority*: those ancients so unanimously agreeing therein, that they are therefore by Petavius taxed with Platonism, and having by that means corrupted the purity of the Christian faith, in this article of the Trinity. Which how it can be reconciled with those other opinions of ecclesiastical tradition being a rule of faith, and the impossibility of the visible churches erring in any fundamental point, cannot, he says, easily be understood.' Intell. Syst. i. 4. p. 595. Essay on Spirit, § 116.

These concessions lead us to suspect, that the author of the present Inquiry has not fully and impartially exhibited the sentiments of the primitive fathers; that he has taken no notice of those passages, which are favourable to the Arian system; and has not properly considered what his hypothesis required.

It was not sufficient for him to shew, that those ancient writers have ascribed many divine titles and attributes to the Son,

Son, but that they have represented him as absolutely self-existent, as absolutely almighty, as absolutely independent, as absolutely supreme, as God the Father. This however is not the language of the Ante-Nicene fathers. Clemens, Barnabas, Ignatius, Justin, and the rest, constantly apply these and the like titles of supremacy to God the Father.

‘Ο δεσποτης των ἀπαντων, the supreme Governor of all.— ‘Ο θεος ὁ παντοκράτωρ, God Almighty, or supreme over all. Polyc.— ‘Ο ἐπὶ πάντων θεος, the God over all.— ‘Ο ἀγεννητος καὶ ἀρρήτος θεος, the unbegotten and ineffable God, Justin.— ‘Ο θεος των ὅλων, the God of the Universe, Justin.— Καθ’ εαυτον τελειος, perfect in himself, &c.

On the other hand, they speak of the Son in terms, which clearly and emphatically imply his subordination and dependence on the Father.

Thus Justin Martyr. ‘Ος [ἐν τοις κρανοῖς ὑπαρχων] καὶ τε ἐπὶ γῆς κυριε κυριος ἐσιν, ὡς πατήρ καὶ θεος, αἰτιος τε αὐτῷ τε εἶναι, καὶ δυνατῷ, καὶ κυρίῳ, καὶ θεῷ. ‘He that is in heaven is lord even over him, who is lord upon earth, being his father and God, and the author of his being, even though he also be powerful and Lord and God.’ Dial. cum Tryph.

‘Ος ἐστὶ κυριος δυναμεων δια το θελημα τε δοντος αὐτῷ πατρός. Christ is lord of hosts, according to the will of the Father, who gave him that power.’ Ibid.

And Irenæus: ‘Ἰνα Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν, καὶ θεῷ καὶ σωτηρί, καὶ βασιλεῖ, κατὰ τὴν εὐδοκίαν τε πατρός τε αὐρατῆ, παν γονυ καμψῇ. That every knee might bow to Christ Jesus, our Lord and God, and Saviour and King, according to the good pleasure of the invisible Father.’ lib. i. c. 10.

And Clemens Alexandrinus: ‘Ἀπαντων των αγαθων θεληματι τε παντοκράτορος πατρός αἰτιος ὁ υἱος καθίσταται. “The Son is appointed the author of all good things by the will of the almighty Father.’

And Tertullian. ‘Filius operatus est semper ex auctoritate Patris & voluntate; quia Filius nihil à semetipso potest facere, nisi viderit Patrem facientem. The Son always acted by the authority and will of the Father; because the Son can do nothing of himself, but what he seeth the Father do.’ Adv. Prax. c. 15.

And Origen: ‘Σαφως γαρήμεις...θαμεν τον υἱον ἐκ ισχυροτερον τε πατρός, ἀλλ’ ὑποδεεσερον. We plainly declare, that the Son is not more powerful, but less powerful than the Father.’ Orig. cont. Cels. l. viii.

And Cyprian: ‘Ipsam potestatem, quâ baptizamur, & sanctificationem, ab eodem patre Christus acceperit. That very

power or *authority*, by which we are baptized and fanctified, Chrift received from the ſame Father.* Epift. 73.

This is the common language of the Ante Nicene fathers *; but how it is to be reconciled with our author's hypotheſis, the abſolute co-equality and conſubſtantiality of the Father and the Son, we cannot conceive.

This writer, we muſt confeſs, has collected a multitude of paſſages, which favour, or ſeem to favour, his opinion, and has ranged them in good order. But, at the ſame time, we are perſuaded, that it would be no difficult matter to compile, from the ſame authors, a volume as large as Mr. Burgh's, on the oppoſite ſide of the queſtion.

The Orations of Lyfias and Ifocrates, tranſlated from the Greek: with ſome Account of their Lives; and a Diſcourſe on the Hiſtory, Manners, and Character of the Greeks, from the Conclusion of the Peloponneſian War, to the Battle of Chæronea. By John Gillies, LL.D. 4to. 18s. boards. Murray.

AMONG all the members of the literary republic, few deſerve better the gratitude of mankind than the tranſlator. The poet, the hiſtorian, though they ſhould not acquire the crown of fame, are already more than ſlenderly rewarded by the pleaſure they experienced in the compoſition of their ſeparate works—while he, who employs his time in the thankleſs, dull, and arduous labour of adapting to one language what was originally written in another, can expect little ſatisfaction from a taſk which is not only difficult but dry; can propoſe to himſelf no great applauſe beyond what his own mind beſtows in the idea that he has endeavoured to inform and to benefit mankind. A tranſlator is conſidered by many people as a man devoid of genius; his office is conſidered as the loweſt drudgery to which a ſon of letters can be humbled—but we ſhould remember, that notwithſtanding men of ability and genius too frequently deſpiſe the labour of tranſlation, men of ability and genius are alone able to tranſlate.—What the ſenſible Bolingbroke ſays, in a paſſage from his firſt letter on the ſtudy of hiſtory, of thoſe ‘who make fair copies of foul manuſcripts, give the ſignification of hard words, and take a great deal of other grammatical pains,’ may with equal propriety be applied to tranſlators; and more particularly to that tranſlator whoſe work is now before us—‘The obligation to theſe men would be great indeed, if they were in

* See Whitby's Diſſert. de Script. Interpret. præf. § 5.

general able to do any thing better, and submitted to this drudgery for the fake of the public; as some of them, it must be owned with gratitude have done.' Dr. Gillies has certainly rendered no common service to the literary world, by giving it a translation of Lyfias and Ifocrates, and by the manner in which the translation is performed. Whether it be that we are better acquainted with the originals, than the inhabitants of other countries; or that our learned men have better employment for their abilities; sure it is, as Dr. Gillies observes in his preface, that 'in this island we have been remarkably backward in naturalising the classical writings of Greece.' As to these two famous orators, all countries have been hitherto remarkably backward in naturalising them; for, if we mistake not, this is the first attempt at a complete translation of their works into any modern language.—Many idle and ignorant travellers have made hasty tours to different parts of the country, and published crude and unintelligible accounts of it—this is the first time that we have seen a faithful map of the whole, together with striking likenesses of the inhabitants, executed by the hand of a master.

Many passages of this translation we have carefully compared with the Greek—in almost all we found that the translator has not only 'endeavoured' (as he says in his preface) but has, in a great measure, been happy enough, 'to express the meaning, and to preserve the spirit, of the original; to retain the distinctive characters of both writers, and to clothe their sentiments in a dress agreeable to the taste of modern times.' It is a translation from which the pupil may derive assistance in his study of the Greek, and which will not disgust even the scholar.—Some passages there are, in which we wished our writer to have a little attended to his own English, as well as to the Greek of Ifocrates or of Lyfias.—A translation may be elegant, at the same time that it is correct. This before us is so in general. Dr. Gillies must not expect his negligencies, vulgarities, affectations, and inaccuracies to pass uncensured, when he shows us that he can avoid them.—Of some of these we shall take notice, as they occur, both in the translation, and in the original part of the work, where they are less pardonable.

'The Grecian territories were inhabited by nine republics which may be ranked *as follows*,' p. iv. 'They came under engagements,' p. xv. 'Thus *there* was kept up a perpetual circulation of property,' p. xx. 'They were cut down *as one man*,' p. xlii. 'They *take to flight*,' p. xlvii. 'They were cut down *to a man*,' p. lvi. 'The guards *which* defended the city,' ib. 'Demosthenes, whose talents as an orator *has* concealed his defects as a statesmen,' p. lxi. 'Theramenes died *rather than* concur,'

cur,' p. lxxviii. 'The *bare-faced lies* of Cleon,' p. lxxx. 'He continues in the house a year, and then abandons it to go *elsewhere*,' p. lxxxvi. 'Those whose presence was unnecessary,' p. lxxxviii. 'Games of hazard are always mentioned with such disgrace, that they *must* not have been in general use,' *ibid.* 'Animated *marbles* were erected to perpetuate their renown,' p. xcii. 'A people who enjoyed the *gayest aspect of nature*,' p. xciii. 'And little thanks to herself, for he had taken care to form her,' p. ci. 'What she knew was *next to nothing*,' *ib.* 'One day he observed her,' *ib.* 'The *whole* citizens of Eleusis,' p. cii. [The conjunction *as* makes it appearance six times in seven lines, p. cv.] 'Lyfias's prosecution,' p. cxvi. 'Lyfias's pleading,' *ib.* 'Lyfias's oration,' *ib.* 'Ifocrates's age,' p. cxxviii. 'Ifocrates's age,' p. cxxxi. 'Ifocrates's age,' *ib.* 'Ifocrates's motive,' p. cxxxi. 'Photius's library,' p. cxxiv. 'Ifocrates's scholars,' *ib.* [Our language hisses and whistles too much already. The true patriot should attend even to the language of his country.] 'Those who are distinguished,' p. cxxix. 'To give over writing,' p. cxxx. 'I should not be surprized that he *excel* all,' p. cxxxv. 'It is thus that a single line in Juvenal has made Cicero be condemned as a bad poet, though that orator possessed all the fire of poetry, and has left admirable verses *behind him*,' p. 3. [But there is an objection to the truth, as well as to the language, of this passage. Did Cicero *possess all the fire of poetry*?] 'They *ever afterwards*,' p. 6. 'The *rest* of Greece *were*,' p. 8. 'To the end that this war,' *ib.* 'All this is represented in the strongest manner,' p. 10. 'To these men our ancestors erected an asylum,' p. 84. 'Your behaviour is *no wise* correspondent,' p. 149. 'That blinkard Alcibiades,' p. 200. 'I understand that he is to urge in his defence, that he traduced me,' p. 471. 'Vice gradually crept in, at first timid and concealed, but soon discovered itself with the utmost effrontery,' p. 476. 'So that, it is not easy to decide whether we ought to choose that our posterity should be left in poverty or affluence,' p. 480. 'The common people, far from envying the wealthy, regarded their riches with the same pleasure as if it had been their own.' p. 486.

More of this kind of passages we could, and perhaps may, note; nor let any reader complain that we have noted so many. If we did not consider Dr. Gillies in a superior light to that of a mere translator, we should not have paid this attention to his style; if we had not found that style in general unexceptionable and polished, we should not have been so rigid whenever we detected an error or a vulgarity.—In writing, as well as in life, the faults of the most perfect are most conspicuous, and most dangerous as examples.

In the work before us, Dr. Gillies is to be considered more in the character of an historian than a translator. True it is that

that he has translated the Orations of Lysias and Isocrates : but, observing with what a curious detail of the domestic manners and internal œconomy of Greece we are supplied by the former, and with how complete an account of its history and political interests we are furnished by the latter, his abilities took the hint, struck into a new and certain path of historical information ; and, by combining the discourses of these two great men in a series corresponding to the chain of Grecian history, he has contrived to exhibit an interesting and striking picture not only of the foreign wars and negotiations, but of the private lives and manners, of that celebrated people---in a word, he has obliged Lysias and Isocrates, who were hitherto only orators, to join their information and abilities in order to form a more pleasing, because a more secret, history of Greece, than we have yet seen. The plan alone, were it executed with less skill and judgement, merits praise for its originality. An oration of Lysias or Isocrates, delivered at such a period of such a country as Greece, is, of itself, deservedly curious---when placed in a regular order of orations of the same time, and perused with an eye to the public and private history of the people before whom it was pronounced, to those who are curious in Grecian story it is inestimable.

It may be objected perhaps how short a space of time can be comprehended within the lives of two men who were contemporaries. But let these objectors remember that the lives of Lysias and Isocrates comprehended the last age of Grecian freedom ; the big and important period which elapsed from the conclusion of the Peloponnesian war, to the decisive victory of Chæronea *—a period as interesting and striking as any period in any history ; and, at this awful moment, to this particular country uncommonly interesting—since, as our author well observes, ‘ it is of importance to exhibit to the view of nations, men who resembled themselves ; and the nearer the situation of these men approaches to their own, the more important lessons may they derive from their history.’ With this laudable view our author applied himself to this period of Grecian story—he has explained it most ably and fully—he has placed facts and characters in points of view no less new than just—he has laboriously and judiciously pointed out causes, where more superficial writers have contented themselves barely to record events—he has started original opinions and ideas, most of which we must approve, though some of them we may find

* The Peloponnesian war ended about 404 years before Christ ; the battle of Chæronea was fought 66 years afterwards.

occasion to combat—and has been satisfied with a title no higher than that of a translator; since, by translating, he could illustrate history; and, since, by illustrating history, he might perhaps inform and instruct his country.

The Dedication of this volume is uncommon and pleasing; the Preface is sufficiently modest and unassuming, and gives us to understand at least what the author meant his work to be. We have also an Introduction, and a valuable Preliminary Discourse, divided into two parts; of which the first includes the history of the public transactions, and the second affords a curious picture of the private lives and manners of the Greeks. Then follow an Account of the Life and Writings of Lysias, and an Account of the Life and Writings of Isocrates, collected with some pains, and related with some ability. The Orations with which the volume finishes, all preceded by introductions, which in general do the writer credit, and afford the reader information, should rather be considered as authorities for the historical and original part of the work, than as the work itself.

For the present we shall only have room to say something of the general Introduction, and of the first part of the Preliminary Discourse; and to give an extract or two, which may serve also as specimens of our author's style.—In a future article we shall close our criticism with observations on the opinions conveyed in the extracts which we lay before our readers, and with some farther strictures on the translation and the prefatory matter.

In the general Introduction our author speaks with much information and clearness of the extent and divisions of the principal Grecian republics—of their populousness, when he takes occasion very properly to differ from Hume; and of their wealth, when he differs also from Meursius and Leland. He proves that Hume estimated the Athenian slaves, in particular, at less than half their number; and that Meursius and Leland have calculated the revenue of Athens at more than three times its value. *Nugæ!* it may be said—but *hæ nugæ seria ducent in bona*. By enquiries which to some readers appear thus trifling, history is illustrated, and mankind informed.

The following passage, from the Introduction, contains the grand and favourite idea which our author seems chiefly to labour, and the establishment of which appears to have been his principal motive for enquiring into this part of Grecian story.

—It is not from particular acts of extreme rigour and severity, that we can judge of the intolerable servitude of the countries which had the misfortune to become subject to these

ambitious republics. While human nature continues the same, the right to exercise power must always be attended with a strong inclination to abuse it. Unless this dangerous right, therefore, be balanced by the invaluable title of defending liberty; unless the line of separation between these two be boldly marked, and accurately defined; unless the interests of that part of the constitution which tends to corruption, be invariably opposite to those of the generous portion which sustains its political life; it is of little consequence, whether a country be governed by one tyrant or a thousand: in both cases alike, the condition of man is precarious, and force prevails over law. It shall be proved, that the institutions of these ancient republics, as well as the manners resulting from them, both of which have been injudiciously extolled by many learned men, approach nearer to oriental despotism and the manners resulting from it, that can well be imagined. The only difference of condition, between the citizens of the one and the subjects of the other, is that a greater number of the former might expect at some future time to inflict the same calamities which they had previously suffered. But between the foreign dependencies of republican and despotic states, there is no distinction whatever. The most rapacious Turkish governor, armed with all the tremendous power of his master, acts not with more cruelty and injustice, than the officers of the Athenian republic, under the sanction of popular decrees.'

This idea is uniformly pursued through the first part of the Preliminary Discourse, of which the following extract contains an epitome.

'It is a question of the greatest importance, whether those political arrangements which were so favourable to the efforts of genius, and to the virtue or abilities of individuals, were equally advantageous to the happiness of the nation at large, and to the general improvement of society. Such an inquiry, if conducted with impartiality, and attended with a due knowledge of the subject, will afford the best means of estimating the real value or merit of those systems or establishments, according to which, not only the legislative, but executive power of government, is entrusted with assemblies or senates. I shall examine in what manner this distribution of power regulated the public transactions of the Greeks, as enemies, colonies, or allies: and in what manner it affected their domestic manners, and internal tranquility. It will result from the whole inquiry, that there is a principle of degeneracy in republics, which all the power of education, and the utmost abilities and virtue of particular persons, are unable to correct: and that, although in the agitations and tumult attending the administration of popular government, eminent talents may sometimes have an opportunity of displaying themselves with peculiar lustre, the condition of mankind in general is there the most calamitous and afflicted.'

From this entertaining and inſtructive inquiry our author draws a conclufion, of the propriety of which we ſhall take occaſion to ſpeak in our next article.

‘ Thus were thoſe turbulent democracies deprived at once of civil liberty and national independence. The calamities, however, which they were deſtined to ſuffer, in being ſubjected to a foreign yoke, were leſs conſiderable and ſevere, than thoſe which they had inflicted on one another, and which naturally reſulted from their political institutions. Yet, if any nation could ever have adopted theſe institutions without feeling their inconveniencies, the Greeks were themſelves placed in a ſituation the moſt favourable for this purpoſe, The ſmallneſs of their communities, and the natural boundaries which ſeparate one diſtrict of Greece from another, were peculiarly adapted to the republican plan; and beſides this circumſtance, they enjoyed ſeveral moral advantages, which ought in ſome meaſure to have corrected the unhappy tendency of their political ſyſtem, and to have rendered it more tolerable in Greece than in any other country. But if there is a people upon earth, who, though their ſituation in theſe reſpects be the reverse of that of the Greeks, would nevertheless re-eſtabliſh a ſimilar plan of government; and diſdaining to continue happy ſubjects of the country under whoſe protection they have ſo long flouriſhed, would ſet on foot a republican confederacy, let them tremble at the proſpect of thoſe calamities, which, ſhould their deſigns be carried into execution, they muſt both inflict and ſuffer.

‘ The unhappy conſequences of their domeſtic diſſentions would be confined to themſelves, but the fatal effects of their political ſyſtem would extend to the remotest provinces of Europe. The republics, which at preſent ſubſiſt in this quarter of the world, ſcarcely deſerve the name, and are, beſides, ſo inconfiderable, that were their principles truly democratical, the influence of them would be checked by the prevailing maxims of their more powerful neighbours. But if that turbulent form of government ſhould be eſtabliſhed in a new hemisphere, and if popular aſſemblies and ſenates ſhould be there entrusted with the right to exerciſe power, why might they not abuſe it as ſhamefully as before? Why might not the ancient barbarities be renewed; the manners of men be again tainted with a ſavage ferocity; and thoſe enormities, the bare deſcription of which is ſhocking to human nature, be introduced, repeated, and gradually become familiar?’

[*To be continued.*]

Owen of Carron. *A Poem.* By Dr. Langhorne. 4to. 3s. Dilly:

AN advertisement prefixed to this poem informs us that there is something 'romantic in it' (which is possible), and that 'the author has his reasons for believing that there is something, likewise, authentic' (which, is perhaps likewise possible). The question is—whether something authentic and something romantic be fairly worth three shillings? We have *our reasons* for thinking that this publication does not contain invention, or fancy, or poetry, or any thing else, to that amount.—

'In the pride of William's day,
Earl Moray 'bore rule o'er many a highland hill'—

'In fortune rich, in offspring poor,
An only daughter blest his bed.'

But we are desired, it seems, to erase the epithet poor—

'Oh! write not poor—the wealth that flows
In waves of gold round India's throne,
All in her shining breast that glows,
To Ellen's charms were'—

If any of our readers can guess what they were, madam India, at the foot of whose throne we have laid our humble petition, has authorised us to promise him every drop of the aforesaid golden waves which flow round her throne, neat as imported; together with all that glows in her shining breast.—All these to Ellen's charms were—what?—'were *earth and stone*.' That such a young lady should have many suitors is far from strange. Her charms alone were a nabob's fortune. It is rather more strange she should dream 'on summer's softest eve,' either sleeping or waking (for the obscurity of this part of the poem prevents our being certain which), that one Nithisdale 'courted her arms with fond delight,' in a certain luscious love-bower. To this youth, a wayward sister had before good-naturedly hinted,

'that Ellen's love

Alone to his soft tale [that is, to his soft tale alone] would yield.'

Thus prepared, our Dido and Æneas meet in the same bower—he tired with hunting, she with the 'fervid day.' Nithisdale asleep; Ellen either broad awake, or still in that dream we mentioned. The latter, however, has not power to stir, till at last the former wakes, and makes a speech, upon which her ladyship takes to her heels, and Nithisdale of course follows her, and she 'blesses his suit'—that is, as Mungo says in the Padlock, he puts his arms about her neck and marries her. During this ceremony, our good doctor indites three complaining stanzas, desiring to know of Love, why 'grim Rage' and 'dark Distrust,' and 'Jealousy's eye,' are suffered to be near his 'favour'd place'—which most *unpoetically* prepare us for the intelligence, that, while the bard was penning his three stanzas to Love, and Ellen was blessing Nithisdale's suit, earl Barnard, a *desperate* jealous lover of Ellen, was watching the whole scene.

scene. Not quite so well pleased with it as Nithisdale, earl Barnard 'hies unseen to Moray's halls,' and sends his ruffian band, with orders, *after* the suit should be blest, and the lovers parted, to kill Nithisdale. *Omne animal, post* blessing a suit, *triste est*; so they find the '*penfwe* Nithisdale' (most alliteratively) leaning against a *pale poplar*; and so they shoot him, with one arrow in 'his forehead fair,' and another in his 'gentle heart.' Ellen, kindly coming again in the evening to 'bless his suit' a *second* time, finds the dead body, which she imagines to be her lover asleep as she found him in the morning.—This circumstance is well fancied: and the stanza, which describes her when she discovers the mistake, has more merit than all the rest of the poem.

' This is the bower—we'll softly tread—
He sleeps beneath yon poplar pale—

To which the poet subjoins—

Lover, if e'er thy heart *has* bled,
Thy heart will far forego my tale!

Poor Ellen, however, could do no less than faint away, and lie under the poplar pale all night; for which we are hardly sorry, since the circumstance enables the poet to present us with a beautiful drawing of her.

' On that fair cheek, that flowing hair,
The broom its yellow leaf has shed;
And the chill mountain's early air
Blows wildly o'er her beauteous head.'

In the morning,

' Returning life illumines her eye;'

but she soon faints away a *second* time—in which situation she is found by

' A shepherd of that gentler mind
Which nature not profusely yields,'

who buries Nithisdale, 'bears her to his friendly home,' and brings her to life: into which life, in due time, her ladyship introduces Owen of Carron, the consequence of having *blest the suit* of Nithisdale. After a two year's concealment in the shepherd's family,

' The lovely mourner, found at last,'

is safely lodged at her papa's. Little Owen, however, is left 'by Carron's spring, to bind his vale-flowers with the reed;' while his mama binds herself with stronger ties of matrimony to earl Barnard, not yet apprized of his having killed her Nithisdale. After a proper number of years, Owen grows up to manhood; and, from particular circumstances, conjectures in five dull obscure stanzas, which the poet properly calls a *simple* song, that he is not a shepherd's boy. This conjecture he communicates to his foster-mother, on her death bed; that is, at the time when she

' Must now their silent mansions share,
Whom time leads calmly down to death.'

Upon

Upon which the good woman

‘———told the *woesome* tale

As *sooth* as shepherdes might tell;

And Owen is immediately metamorphosed into a *poor* statue—

‘——— Wild Amaze

In paleness cloathed, and *lifted hands*,

And Horror’s dread, unmeaning gaze,

Mark the poor statue, ‘as it stands.’

While the poet is describing his statue, the old woman dies, in a stanza which is almost as curious as any in the performance.

‘The simple guardian of his life

Look’d, wistful, for the tear to glide;

But, when she saw his tearless strife,

Silent, *she lent him one*,—and died.’

We heartily wish we could lend the author a better stanza —
—In the fine-toned instrument of the soul, the strings which raise laughter and sensibility are strung close together; he who touches them must have a very delicate finger not to mistake that which raises laughter, for that which excites sensibility. There’s music in the instrument, as the clown said, if one can but find it out.

Upon the death of the shepherdes, Owen goes to earl Barnard’s lofty towers, and sends a letter to his mother; yet

—— ‘still he blots the parent’s name,

For that he fears might fatal prove.’

With the letter, he sends ‘the well-informing bracelet.’ But bracelet and letter fall into the hands of earl Barnard; who, concluding that poor Owen is another rival, only stays to bid

‘*His dark brow wear a cloud of red,*

and immediately comes and chops his head off. Then, after making Ellen’s ‘lovely cheek grow pale’ at the sight of the pictured bracelet,

‘The trembling victim, straight he led,

Ere yet her soul’s first fear was o’er;

He pointed to the ghastly head—

She saw—and sunk, *to rise no more.*’

Poem more curious, or tale more strange, we never remember to have reviewed.—Why, in the first place, Ellen suffered Nithisdale to have his wicked will of her, after so *short* a parley, we do not discover. It is more strange that, during the many years which passed between the birth and manhood of the fruit of that intercourse, the *fond* mother, after she left the child at two years age with the shepherd, never once saw him, nor made any provision for him; but suffered him to remain so near her jealous husband’s lofty towers. Stranger still, that, never having once seen his *face* since he was an infant, she should immediately recognize his *ghastly head*; and, upon the sight of it, sink, *to rise no more!*—

So much for the general story. There are some particular passages which we must mark.

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‘ For

' For her [for Ellen] the youth of Scotland fighed,
The Frenchman gay, the Spaniard grave,
And smother Italy *applied*,
And many an English baron brave.'

Besides observing the very common and trite national epithets which are here used, we must take notice how much the youth of Scotland were superior to smother Italy, who fighed for Ellen while Italy only *applied*. But rhyme is a tyrant whose mandates must be obeyed.

The subsequent line and a half contain a picture which is new and beautiful——

' ——whose sunny hair
Half hides the fair cheek's ardent glow ?
Four other lines are new, if not beautiful——

" Oh love! within those golden vales,
Those genial *airs* where thou wast born,
Where nature, listening thy soft tales,
Leans on the rosy breast of morn.'

How any thing can be born within 'genial *airs*,' we do not see —As to the *surprising* picture in the last line, it is surely the false sublime! Poetry and Painting are sisters, and we have ever understood that the former should never attempt the description of that in words, which the latter cannot execute in colours.

' And tender sighs the heart *emove*——
is affected: and so is the idea of Barnard's *watching* Ellen's *absent hour*, *with all a miser's care*.

It might suit the rhyme to make Nithisdale lean his *heart* against a tree; but, in general, men are said to lean their bodies against any thing, and not any part of the contents of their bodies.

The following epithet is original and just——

' The *soul-set* eye of Nithisdale'——

Afterwards, in the same spirit of poetry,

' Can morn's sweet music rouse the dead ?
Give the *set* eye it's *soul* again.'

In one part of the poem we find two flowing lines, if they did but mean any thing, or lead to any thing——

' On melancholy's silent urn
A softer shade of sorrow falls'——

Well! what then?

' But—Ellen can no more return,
No more return to Moray's Halls.'

The repetition here of '*no more return*,' is particularly affecting.

Young Owen gives us another anteclimax, where he tells us,

' Whatever filial love could say,
To her I said, and call'd her—dear'——

Indeed! but then Owen wanted a rhyme to *tear*.

Poor Owen is rather obscure where he says,

' They teach me, sure, an idle toy'——
teach a *toy*! what toy?

' My written meaning to impart'——
what is that? Why—the *toy* of writing.

that

That this poem fails, can hardly be ascribed to want of alliteration—it is as rich in alliteration, as Ellen was in charms—

‘ And mounted on the moaning wind’—
 ‘ As well that wizard bard has wove’—
 ‘ Wav’d all the witcheries of love’—
 ‘ That loves to weave the lover’s bower’—
 ‘ The wilding’s blossom blushing fair
 Combin’d to form the flowery shade’—
 ‘ And in the deep-defending grove’—
 ‘ And part the sprays that vex thy way’—
 ‘ Where art thou loitering lover’—
 ‘ Beneath the low and lonely shade’—
 ‘ Till nature seeks her last-left aid,
 In the sad, sombrous arms of sleep’—
 ‘ In luxury of lonely pain’—
 ‘ His little heart is large with love’—
 ‘ Thy lamp a sad sepulchral light’—
 ‘ She said, and silent sunk away’—
 ‘ Along the fairy-featured vale’—

Alliteration is a trap not unfrequently laid by minor poets for the applause of their readers—this author uses also another, which has at least the merit of originality.—

‘ Young Nithisdale is ranging near—
 He’s ranging near yon mountain’s head.’
 ‘ Soft, sudden pleasure rushes o’er,
 ‘ Resistless, o’er its airy frame’—
 ‘ She can no longer, longer stay’—
 ‘ For his is quite, is quite expir’d!—
 ‘ Ah wherefore should grim rage be nigh,
 ‘ Be near thy fair, thy favoured place?’—
 ‘ Who was not far, not far behind’—
 ‘ ——— She came not near;
 She came not near that fated grove.’

It is avowedly the orator’s business to repeat his strongest argument, that he may impress it upon his audience—we did not till now understand it to be the poet’s duty to repeat his weakest and most unmeaning expressions, with an almost perpetual exactness. The subsequent stanza contains this beauty, and another not very common one—

‘ Sure thou wilt know him, shepherd swain,’
 says Ellen of her Nithisdale,
 ‘ Thou know’st the sun rise o’er the sea—
 But—

Ah! reader; but what? no other poet could so happily have finished the stanza, we are persuaded—

‘ But oh! no lamb in all thy train
 Was e’er so mild, so mild as he.’
 Si populus vult intelligere, intelligat.

In fine, we are of opinion that Dr. Langhorne has treated Owen of Carron, the son of lady Ellen, who was the only daughter of John earl of Moray, much more cruelly, by hanging him up to ridicule and contempt in such a poem, than earl Barnard used him by cutting off his head.

FOREIGN ARTICLES.

Historische und geographische Beschreibung des Koenigreichs Slavonien und des Herzogthums Syrmien; or, An historical and geographical Description of the Kingdom of Slavonia and the Duchy of Syrmia, by M. de Taube, &c. 8vo. Leipzig. (German.)

AS these countries and their present state are both remarkable and unknown, an abstract from this authentic account, given by an attentive and judicious traveller, will not be unacceptable to our readers.

The best map of Slavonia is contained in a work which was, in 1769, engraved at Vienna, under the auspices of field-marshal count Lacy, in sixteen large sheets, under the title of 'Hungaria cum provinciis omnibus;' which, when published, will prove a very important accession to geography. The length of Slavonia with Syrmia, from west to east, is 34 geographical leagues, (15 to a degree) and the country is still every where filled with swamps, morasses, stagnant lakes, inaccessible mountains, and immense forests of oaks; of course, is very little improved and but thinly peopled; and harbours a great number of wolves, foxes, bears, and eagles. In 1777, the number of its inhabitants, including both the clergy and the Slavonian soldiery, amounted to no more than 235,000 souls, besides the Germans, and the Hungarian regiments: and such is the ignorance and rudeness of the natives, that at a church visitation only five, from among 3571 parishioners, were able to recite the Lord's Prayer and the Creed, and to give a distinct answer to the question, How many gods are there? The prevailing religions are the Greek and the Roman Catholic, and their votaries are nearly equal in number. The whole kingdom has but one catholic bishop, styled bishop of Bosnia, because fled thither from that country: the only regular clergy are Franciscan monks, possessed of fifteen fine convents: all the Hungarian dominions belonging to the house of Austria, contain but 30 convents of Greek monks, but no nunneries, since those were abolished because they had degenerated into brothels.

Arts and sciences are here in a very low state: yet even the Slavonians have their bards. Brides are sold by their parents to the highest bidder, and at a high price, if instructed in weaving, sewing, knitting, and dying.

Though the feeding of black cattle is much neglected in Slavonia, it yields no inconsiderable revenue to the country. The Slavonians breed also buffaloes. An immense number of lean swine comes annually from the neighbouring Turkish dominions to fatten in the Slavonian forests, and then to be driven to other countries, and even as far as Saxony and Franconia. The wool of their sheep is coarse and of little value. The horses are small, like those of Hungary, and left to graze in the fields, without receiving any oats. The species of grain most commonly cultivated by the natives, is maize: the wheat raised on the estates of the nobility, is usually hoarded up three or four years, for a chance of some degree of dearth in Italy; and if that prospect fails, the hoarded wheat is at length used to fatten hogs.

An estate containing no more than ten villages, is there deemed small; a large estate contains from twenty to fifty villages, and sometimes more than six geographical square leagues. No wonder there-

therefore, if such overgrown estates are liable to mismanagement and neglect, especially as their lords usually spend their income at court, or in some capital, and thus still farther aggravate the misery of the peasantry.

Yet as these countries are capable of great improvement, and as a very successful spirit of activity and industry has already pervaded almost the whole of the Austrian dominions, under the present wise and prosperous reign, Slavonia and Syrmia will also, in their turn, no doubt, share its genial influence, and amply repay the attention bestowed on them.

Great and successful care and pains have already been taken to raise silk. The corn trade to Italy, though begun so late as the year 1770, has, within six years only, drawn several millions of florins into Slavonia. All the foreign merchandize annually imported, is estimated at half a million; the annual revenue of the sovereign from these countries is said to amount to half a million, and the nobility and gentry are thought to draw and spend abroad another half million of florins.

Discours Academique sur les Produits de (la) Russie pour soutenir la Balance du Commerce exterieur toujours favorable, prononcé le 26 Decembre, 1776 (6 Jan. 1777, N. S.) devant LL. AA. Imp. dans l'Assemblée publique de l'Academie, sur (à) l'Occasion de son Jubilé de-miseculaire, par A. S. Gùldenstedt. 4to. Petersburg.

THE information contained in this academical discourse is both authentic and interesting; though unfortunately delivered in a language not very familiar to M. Gùldenstedt, he proposes to state the account of the balance of Russia's external commerce, and enters into an instructive detail. He begins with a general view of the successive increase of the imports and exports; from which it appears, that the balance was always in favour of Russia. In 1760, the value of the goods exported, amounted to 1,850,000 roubles only; on which Russia gained 2,713,000. These exports successively rose till in 1775 they amounted to 32,176,000 roubles; the imports to 25 millions; and the balance in Russia's favour, to 7 millions of roubles.

The most capital articles of the exports are to the amount of 5,000,000 in hemp; 2,000,000 in flax; Russia leather, 1,900,000; salt, 900,000; furs, 500,000; and hog's bristles, 82,000 roubles.

Some other articles are matter of surprize. The Russian empire contains an immense treasure of metals, minerals, and salt; yet its exports of metals are represented as very trifling; lead, iron wire, and antimony it even imports from foreign countries; it is also said to import salt to the amount of no less than 1,500,000 roubles.

FOREIGN LITERARY INTELLIGENCE.

Mémoires sur les Sepultures dans les Villes, ou Recueil de Pièces concernant les Cimetières de la Ville de Versailles. 8vo. Versailles.

THE parish of Notre Dame at Versailles desires to bury her dead at a convenient distance from the town, and complains of the burial ground, assigned for that purpose, being by far too small.

Lettre de M. M. sur les Moyens de transférer les Cimetières hors de l'enceinte des Villes.

The author proposes to spare the clergy in general, for the future, all the trouble and care concerning burials; to appoint three clergymen for the sole purpose of saying the usual prayers over the graves; to assign four large and well inclosed burying grounds, to Paris, at a proper and convenient distance from that capital; to appoint a new class of people whom he calls 'sepulteurs,' or 'buriers,' and to transport the corpses in carriages kept for that sole purpose. By these means the dangerous effects arising from corrupt effluvia, in crowded cities, would be prevented, and the expence of funerals lessened one third.

Reflexions sur les Sepultures dans la Ville de Lion, par un Membre de l'Academie des Sciences. (M. l'Abbé Sauvages de la Croix.) 8vo.

On March 10, 1776, the king of France not only prohibited the burying in churches, but ordered also for the future to remove the burying grounds to a greater distance. The author of these Reflexions proposes to the great and populous city of Lyons, whose burials amount to no less than 4000 a-year, to chuse one single large burying ground, in a situation whose fitness for the purpose he has pointed out.

Avis du College des Medecins de Lion sur l'établissement des Cimetières hors de la Ville.

Delivered by Messieurs Rast, Villarmoz, and Petetin, a committee, chosen by the College of Physicians of Lyons, on purpose to enquire into the subject. They highly approve of the removal of burying places to a greater distance; propose to dig the graves eight or ten feet deep, and seven broad; and not to open them again in less than sixty years.

Observation sur l'Etablissement d'un Cimetière general hors de la Ville de Lion.

By Dr. Petetin, one of the above committee, whose reflexions and advice appear to be judicious.

We could have subjoined many more publications to the above, on the same important subject; but shall only remark, that similar precautions for the preservation of health have been taken by many governments, especially by the empress of Russia.

Avis aux bonnes Menagères des Villes & des Campagnes sur la meilleure Manière de faire le Pain, par M. Parmentier. 8vo. Paris.

This highly interesting subject is here treated with a perspicuity and plainness suitable to the meanest capacity.

Wenceslai Trnka de Kr'zowitz, S. R. I. Equitis, Commentarius de Tetano, plusquam ducentis cl. Medicorum Observationibus, nec non omnibus hætenus cognitis adversus Tetanum Remediis instructus. 8vo. Vindobonæ. (Vienna.)

A methodical, instructive, and useful work.

Elcan Isaac Wolff, M. D. in Mannheim, von den Krankheiten der Juden, seinen Brüdern in Deutschland gewiedmet. Of the Diseases of the Jews, dedicated by the Author to his Brethren in Germany. 8vo. Mannheim. (German.)

This sensible writer points out to his brethren various errors in their education and diet, as sources of their most common diseases, and gives them judicious and salutary advice.

Ther-

Thermarum Toeplicensium in inferiori Carniola existentium Examen et Usus, mandato et sumtibus S. J. Principis ab Aursperg suscepta & descripta ab Antonio Castellez, M. D. 4to. Vienna.

An inaccurate and indifferent performance.

Catalogo delle Piante che nascono spontaneamente intorno alla Citta di Siena, coll' aggiunta d'altro Catalogo dei Corpi Marini fossili, che si trovano in detto luogo di Bagio Bartilini, M. D. 4to. Siena.

The whole number of the species and varieties of plants, enumerated in this Catalogue, amounts to 844. They are arranged according to M. Tournefort's system.

Vibius Sequester de Fluminibus, Fontibus, Lacubus, Nemoribus, Paludibus, Montibus, Gentibus: quorum apud Poetas Mentio fit. Lectionis varietatem et integras doctorum Commentationes adjecit & suas Jer. Jac. Oberlinus, in Univ. Argent. Eloq. Lat. Adj. 8vo. Strasburgh.

A very elaborate and useful work.

Lettere Cosmologiche....del Canonico Cesare Scanelli. Tom. I. 8vo. Venice.

Signor Scanelli still considers the Copernican system as a mere hypothesis like Tycho Brahe's, even after Dr. Bradley's discoveries; who appears to him to have adopted the Copernican system only in order to account for the aberration of light. These Cosmological Letters are addressed to a nobleman; and written in an easy, sprightly, and sometimes fanciful style.

Jo. Christ. Fabricii Systema Entomologiae, sistens Insectorum Classes, Ordines, Genera, Species, adjectis Synonymis, Locis, Descriptionibus, Observationibus. 8vo. Flensburg.

By far the completest systematical enumeration of insects, hitherto extant.

Caroli Francisci Houbigantii, &c. Notæ Criticae in universos Veteris Testamenti Libros cum Hebraice tum Graece Scriptos, cum integris ejusdem Prolegomenis, ad Exemplar Parisiense denuo recusæ. 2 Tom. 4to. Francofurti ad Moenum.

Houbigeant's four expensive folios are here reduced to two quarto volumes, in which the Hebrew and Greek texts, and Houbigeant's versions are omitted, but his entire prolegomena and critical notes given, we suppose, in full of all demands of modern readers.

Nouveaux Voyages dans l' Amerique Septentrionale, par M. Bossu. 8vo. Amsterdam.

A collection of sprightly, fanciful, and entertaining letters, written in 1770 and 1771, from Louisiana, to a friend in France, and seriously telling him many incredible stories.

Oeuvres de Bernard Palissy, revues sur le M. S. de la Bibliotheque du Roi. Par Mess. Faujas de S. Fond et Gobet. 4to. Paris.

An improved edition of the useful and valuable works of a man eminent for his learning, his travels, his labours, his virtues, and his fate.

MONTHLY CATALOGUE.

P O L I T I C A L.

Two Letters from Mr. Burke to Gentlemen in the City of Bristol, on the Bills depending in Parliament relative to the Trade of Ireland. 8vo. 1s. Doddsley.

THESE Letters, so far as they relate to Ireland, are written in the true spirit of humanity and policy. They reflect as much honour on the writer, as dishonour upon those to whom they are addressed. They—but Mr. Burke is a sufficient master of language, however, upon former subjects, we may have been obliged to differ from him in political opinions—they shall speak for themselves.

The reason, gentlemen, for taking this step, at this time, is but too obvious and too urgent. I cannot imagine, that you forget the great war, which has been carried on with so little success (and, as I thought, with so little policy) in America; or that you are not aware of the other great wars which are impending. Ireland has been called upon to repel the attacks of enemies of no small power, brought upon her by councils, in which she has had no share. The very purpose and declared object of that original war, which has brought other wars, and other enemies on Ireland, was not very flattering to her dignity, her interest, or to the very principle of her liberty. Yet she submitted patiently to the evils she suffered from an attempt to subdue to *your* obedience, countries whose very commerce was not open to her. America was to be conquered, in order that Ireland should *not* trade thither; whilst the miserable trade which she is permitted to carry on to other places has been torn to pieces in the struggle. In this situation, are we neither to suffer her to have any real interest in our quarrel, or to be flattered with the hope of any future means of bearing the burthens which she is to incur in defending herself against enemies which we have brought upon her?

I cannot set my face against such arguments. Is it quite fair to suppose, that I have no other motive for yielding to them, but a desire of acting *against* my constituents? It is for *you*, and for *your* interest, as a dear, cherished, and respected part of a valuable whole, that I have taken my share in this question. You do not, you cannot suffer by it. If honesty be true policy with regard to the transient interest of individuals, it is much more certainly so with regard to the permanent interests of communities. I know, that it is but too natural for us to see our own *certain* ruin, in the *possible* prosperity of other people. It is hard to persuade us, that every thing which is *not* by another is not *taken* from ourselves. But it is fit, that *we* should get the better of these suggestions, which come from what is not the best and soundest part of our nature, and that we should form to ourselves a way of thinking, more rational, more just, and more religious. Trade is not a limited thing; as if the objects of mutual demand and consumption, could not stretch beyond the bounds of our jealousies. God has given the earth to the children of men, and he has undoubtedly, in giving it to them, given them what is abundantly sufficient for all their exigencies; not a scanty, but a most liberal provision for them all. The Author of our nature has written it strongly in that nature, and has promulgated the same law in his written word, that man shall eat his bread by his labor; and I am persuaded, that no man, and no

no combination of men, for their own ideas of their particular profit, can, without great impiety, undertake to say, that he *shall* not do so; that they have no sort of right, either to prevent the labour, or to withhold the bread. Ireland having received no *compensation*, directly or indirectly, for any restraints on their trade, ought not, in justice or common honesty, be made subject to such restraints. I do not mean to impeach the right of the parliament of Great Britain, to make laws for the trade of Ireland. I only speak of what laws it is right for parliament to make.

‘ It is nothing to an oppressed people, to say that in part they are protected at our charge. The military force which shall be kept up in order to cramp the natural faculties of a people, and to prevent their arrival to their utmost prosperity, is the instrument of their servitude not the means of their protection. To protect men, is to forward, and not to restrain their improvement. Else, what is it more, than to avow to them, and to the world, that you guard them from others, only to make them a prey to yourself. This fundamental nature of protection does not belong to free, but to all governments; and is as valid in Turkey as in Great Britain. No government ought to own that it exists for the purpose of checking the prosperity of its people, or that there is such a principle involved in its policy.

‘ Under the impression of these sentiments, (and not as wanting every attention to my constituents, which affection and gratitude could inspire,) I voted for these bills which give you so much trouble. I voted for them, not as doing complete justice to Ireland, but as being something less unjust than the general prohibition which has hitherto prevailed. I hear some discourse, as if in one or two paltry duties on materials, Ireland had a preference; and that those who set themselves against this act of scanty justice, assert that they are only contending for an *equality*. What equality? Do they forget, that the whole woollen manufacture of Ireland, the most extensive and profitable of any, and the natural staple of that kingdom, has been in a manner so destroyed by restrictive laws of ours, and (at our persuasion, and on our promises) by restrictive laws of *their own*, that in a few years, it is probable, they will not be able to wear a coat of their own fabric. Is this equality? Do gentlemen forget, that the understood faith upon which they were persuaded to such an unnatural act, has not been kept; but a linen-manufacture has been set up, and highly encouraged, against them? Is this equality? Do they forget the state of the trade of Ireland in beer, so great an article of consumption, and which now stands in so mischievous a position with regard to their revenue, their manufacture, and their agriculture? Do they find an equality in all this? Yet if the least step is taken towards doing them common justice in the lightest articles for the most limited markets, a cry is raised, as if we were going to be ruined by partiality to Ireland.’

O si sic omnia!

A Letter to the Worshipful the Dean of Guild, and the Merchants and Manufacturers of the City of Glasgow, under their Opposition to the Irish Bills. 8vo, 6d. Fielding and Walker.

Satire and ridicule in favour of the Irish bills, as able, in their way, as the serious arguments of Mr. Burke. This little performance also has merit enough to call upon us to lay before our readers an extract from it.

Can you hope, most generous merchants, that your selfish views, only because they are selfish, and because they are your views, will influence the majority of the British parliament to continue the legal oppression, under which Ireland groans and is impoverished. If, contrary to the expectations and wishes of all good and disinterested people, such shall be their effect, the same influence with the same equity may be applied to a much more beneficial (understand me to the town of Glasgow) and politic purpose. Let the commerce of Liverpool, and the manufacture of Manchester be also restrained. Does any thing in this project strike you as being unreasonable and absurd? those towns are rivals, and this would add to the wealth and commerce of Glasgow. "True: but still the proposal is absurd." And is it less so than to perpetuate the restraint of a whole kingdom's commerce. If to begin a rivalry be criminal, there was a time when Glasgow commenced one with the above-mentioned towns: but I do not find either that a restraint was laid upon Glasgow, in order to confer an obligation upon the merchants and manufacturers of the towns of Manchester and Liverpool, or that those towns have diminished in opulence since the time that Glasgow, from enjoying the extensive trade of the Scottish settlement of Darien was admitted also to the joint fruition of that of the Anglo-American continent.

The Revolutions of an Island: an Oriental Fragment. Translated from the original Manuscript of Zoroaster, in Zend. 8vo. 1s. Fielding and Walker.

The Persian language has long been the nominal source of allegorical productions, and Britain been almost as often the subject of their description. In this pamphlet she is again depicted under the title of the island of Niatirb. The veil which is thrown around her is of so flimsy a texture as to be easily seen through; but just as we were looking for the grand revolution which the patriotic author gave us reason to expect, in pop *cætera desunt*, and puts an end to the allegory. How fatal an event to the instruction of mankind, we leave the reader to imagine!

An impartial Sketch of the various Indulgences granted by Great Britain to her Colonies, upon which they have founded their Presumption of soaring towards Independence. 8vo. 1s. Davenport.

The indulgences granted by Great Britain to her colonies have already been repeatedly displayed in the course of the present contest; but in this pamphlet several of them are more particularly specified.

P O E T R Y.

The Tears of Britannia; a Poem, on the much lamented Death of William Earl of Chatham. By Thomas Hastings. 4to. 1s. Williams.

A forgery! a direct and obvious forgery! These tears are the tears, perhaps, of Mr. Thomas Hastings, but were never shed either by Britannia or the Muse. If we may be allowed a joke, at least as good as this gentleman's poetry, we should suspect his name to be *Hasty*, instead of Hastings. A quicker, more stans-pede-in-uno performance, we never remember to have seen. Almost before Britannia had heard of lord Chatham's death, Mr. Hastings had collected in his phial these miserable tears from her weeping eye, and retailed them to the public. Lord Chatham's corpse had not proceeded half-way from Hayes to the Jerusalem-Chamber, before this

this poem appeared to his memory.—Surely there must be some Yorkshire warehouse for ready-made elegies. We should at least have suspected that Mr. Hastings had prepared these lines in expectation of ‘the much lamented death of William Earl of Chatham,’ if any one of them would justify the idea that they were written with care or study. But this performance would almost lead us to imagine that parliament, in the midst of its gratitude to the name of Pitt, had offered a reward for the *first* poem, good, bad, or indifferent, which should appear in honour of his memory.

The following lines may serve as a specimen of this lamentable performance.

‘ Say, righteous heaven, why at thy dread command,
Did the grim tyrant view a guilty land ?
Why *didst* at thy command, the monster’s dart
Sink in the hero’s, and the patriot’s heart !
May man, O heaven, presume to ask the reason,
Why he away was snatch’d at such a season ;
When olive-wanded peace is fled afar,
And Gallia’s sons preparing are for war ?
Britannia is forsaken by her God ;
Her sun is set : her name is Ichabod !
Lost is her glory cross th’ Atlantic shore ;
And those who once were sons, are sons no more.’

So George the Third is no longer king of Great Britain, but king of Ichabod—and his royal highness the prince of Wales, who was once his majesty’s son, is now his son no more—and all—because lord Chatham is dead, full of years and glory !

Ye gods, what havoc does *a dead man* make
Among your sons !

Four other curious lines, which we shall copy, most wittily put his lordship upon a level with Powell the famous fire-eater.

‘ Divinest harmony dwelt on his tongue,
And on his lips a wond’ring senate hung.
My emulating sons rever’d his name,
And borrowed from his mouth a living flame.’

The best stroke in this performance is what we find in the title-page—‘Entered at Stationer’s-Hall.’ It will never be pirated.

The Watch, an Ode, humbly inscribed to the right hon. the Earl of M—f—d. Revised by the Author, and re-published, together with 25 additional Stanzas. 4to. 2s. Bew.

In our Review for February last, we observed that ‘the poet had not made the most of his idea ;’ which suggested to him, as he says in his advertisement to this edition, the thought of adding ‘twenty-five new movements to his watch.’ But, by ‘not having made the most of his idea,’ we did not mean that he had not written a sufficient number of stanzas.—The stanzas already written were not sufficiently pointed and applicable.—The gentleman has now overwound his watch, and we do not think it will ever go again.

An Adieu to the Turf : A Poetical Epistle from the E—l of A——n to his Grace the A——p of Y—k. 4to. 2s. Smith.

A humorous and witty attack upon lord Abingdon for his former supposed attachment to the turf, and his present apostasy from the turf to politics. His lordship’s Remarks on Mr. Burke’s letter, which

which have already made him two able enemies in prose, are not forgotten in this poetical epistle. To the well-known observations on those remarks, called 'Second Thoughts,' of which we have delivered our opinion in a former Review, the present writer seems to be indebted for the best and most lively part of his satire. The satire was before aimed at his lordship in severe and pointed prose; it is here again levelled at the noble peer in tolerable poetry. The dedication to Mr. Tatterfall is well imagined and happily finished. ---The two concluding stanzas of this poetical epistle are not the worst.

For me---ordain'd by heaven's command
To write, and save this sinking land,
Some genius sends me forth;
I burn with all an author's zeal---
Some unknown, unseen charm I feel,
And turn from *South, to North.
' Sq when, by winds tempestuous tost,
The needle's wonted power seems lost,
And landmen would despair;
Drawn by a force which none e'er knew,
To its attractive pole still true,
Its turns and fixes there.'

An Epistle from Mademoiselle D'Eon to the right hon. Lord M---d.
4to. 2s. 6d. Smith.

If D'Eon, the wonderful Cæneus of the present age, had not given birth to some such jeu d'esprit as this, we should have been surprised. If a writer, on so pregnant a subject, had not given us something smart, we should have wondered. The present performance contains some wit, but more double entendre---though, in the present age, the latter passes for the former. This épistle, like the sex of the person in whose name it is written, is doubtful---'tis neither male, nor female; neither positively good, nor absolutely bad.

An Epistle to the right hon. George, Lord Pigot, on the Anniversary of his raising the Siege of Madras. Written during his Lordship's Confinement. 4to. 1s. Doddsley.

This poem contains some tolerable lines expressive of the author's feelings, as a man and as a friend, on the imprisonment of lord Pigot. In whatever light that singular affair deserves to be considered, a note, which we find subjoined to this short poem, does credit to his lordship's humanity and resolution.

' When lord Pigot was seized without the gates of Madras, the first reflection he made was the apprehension of a mutiny among the troops, and the bloodshed which might ensue; but being assured that care had been taken to preserve the peace of the garrison, he very quietly permitted the officer to conduct him to St. Thomas's Mount. But three nights after, when the same officer came at midnight to remove him to some unknown place, his lordship refused to go with him; and addressing himself to the European guard in whose custody he was kept, he reminded them of his past services, and the office he bore. He called God to witness that he would never trust himself with the traitor who had seized his person;

--- * Mr. South, a celebrated jockey, who has acquired as much fame in managing the reins at Newmarket, as Lord North in directing those of the state.'

that,

that, though unarmed, he would resist until death; that his soldiers might fix him where he stood with their bayonets, but that he would never be forced from that spot alive. This intrepid behaviour made a proper impression on the soldiery, who betrayed such emotion as alarmed the leaders of this dark enterprize, and induced them to decline it.'

Love Elegies. 4to. 2s. 6d. Kearsly.

These elegies, though they do not contain many original thoughts, nor many lines above the common level of poetry, yet, in some passages, are not without their merit. But it is wonderful that Sorrow, however real or sincere, can seldom relate her woes in the unaffected language of simplicity. Genuine Grief never coined new words in any language---she would neither use, nor invent the following expressions;

'Blest years of youth, that *glid* untold away,
Smooth as the Tweed that ran *returnless* by;
Then nature wore perpetual *ho'y-day*---
'Or 'mongst yon tombs *immarbled* will I lie.'

A love-elegy should never be so obscure that the lady who is the subject of it cannot construe it without a dictionary. It should be intelligible to the understanding of the youngest and most unlettered Cupid in the family of Venus.

'When the steep sun has glow'd with mid-day fire,
Oft while I slept beneath yon spreading tree,
I dreamt I heard Apollo's golden lyre,
Nay I have dreamt he gave that lyre to me.'

That the author of these elegies might dream such a dream as this we do not deny---we only object to the reality of it. Apollo certainly never gave him his golden lyre, nor do we think our elegiac poet ever heard it. His strains have a share of merit, but they did not proceed from the living lyre of Apollo.

The Woman of Fashion. A Poem. 4to. 1s. 6d. Bew.

That the sons and daughters of Fashion should have no better employment than to read such poems as this, is less strange than that any body who can tag a few couplets should have nothing better to do than to write them. How rich in poets is the present age, if every scribbler, who dresses up a little polite scandal in rude rhyme, may be said to have written a poem!

The Travellers. A Satire. 4to. 2s. 6d. Shatwell.

The subject of this satire is well chosen, and has not often been attempted in poetry. But we do not remember to have seen a good subject so badly managed. This gentleman describes the vices of some modern travellers in so plain a manner, that the description is almost as disgusting as the vice. As to his scandal, it will not please the lovers of scandal, since they cannot understand it.

'More inoffensive animals than these
You'll never find: mere shadows of a shadow!
From trifling L---d B--- to L---d---
A C---h; a M---n; a F---'

The ingenuity of all the long robe could not, on a prosecution, fill up these blanks.

The only stroke of any thing like wit, or humour, or ridicule, is contained in the following sufficiently bald lines.

'Gods!

' Gods! who could think the compound of a br-w-r
 Would e'er have serv'd to form a connoisseur:
 What strict relation can there be, you'll ask,
 'Tween antique vases, and a porter cask?
 Born, foster'd amidst hogs and grains, and beer,
 What rage made thee become a traveller?
 How blind was chance, to put it in thy power
 (Speaking thy language) to perform a tower:
 Strong was the satire, full of Attic salt,
 When Louis dubb'd thee, Chevalier de Malthe.'

The Travellers are on their way to ' that undiscovered country
 from whose bourn no traveller returns'---to the country of obli-
 vion.

An Invocation to the Genius of Britain, &c. 4to. 1s. Doddsley.

A performance calculated apparently to cure our women of their
 fondness for French frippery, at a time when we are, perhaps, on
 the eve of a war with France. This writer seems to wish his coun-
 try well; but if he desires to serve her, he had better arm himself
 with some other weapon than a pen. Little can be expected from the
 poet who cruelly obliges *Tonto* rhyme to *Allemande*; who distinguishes
 a queen from the rest of her sex by the characteristic and uncom-
 mon epithets of *benign* and *serene*; and who begs the Genius of Bri-
 tain to crown Britannia's head. Britannia, and the genius of Bri-
 tain, have other employment at present than to attend to such In-
 vocations as this.

Verses on the Present State of Ireland. 4to. 1s. 6d. Elmsly.

The production of a lady, written with a view to forward what
 seems to be in agitation with regard to the manufactures and the
 Roman Catholics of Ireland. The intention was good and praise-
 worthy--the lady must excuse us if we do not say as much for the
 verses; though there is, we fear, much *truth*, both in the verses
 and the notes.

Marriage. 8vo. 6d. Goldney.

The less we say of this publication, the better---for the author.

D R A M A T I C.

The Maid of Kent. A Comedy. 8vo. 1s. 6d. Robinson.

The Maid of Kent may lay claim to some share of merit. She
 is unaffected and easy; but there is nothing remarkable or striking
 about the young lady. Her features want meaning, and there is
 not enough of character in them. Miss has been introduced into
 publick much too soon. It is a strange thing to say of a lady, but
 she would have borne *keeping* something longer. We are of opi-
 nion that the Maid of Kent runs no great danger of ever com-
 ing upon the town.

M E D I C A L.

*An Enquiry into the Merits of the Operations used in obstinate Suppressions
 of Urine.* By Alex. Reid, Surgeon. 8vo. 1s. Wilkie.

The design of this little treatise is to recommend the puncture
 through the rectum into the bladder, in a suppression of urine, as
 infinitely preferable to any other operation that can be performed
 for the removal of that disorder. Mr. Reid has spared no pains to
 ascertain the superiority of this practice, by his enquiries both at
 home and abroad; and, in order to establish it as the general resource

in all morbid retentions of urine, he gives proper instructions for performing it with ease and success. The zeal which he discovers for introducing so beneficial a method of cure is highly laudable, and will, we hope, be productive of the desired effect.

MISCELLANEOUS.

A Guide to the Lakes: dedicated to the Lovers of Landscape Studies, and to all who have visited, or intend to visit the Lakes in Cumberland, Westmoreland, &c. 8vo. 2s. 6d. Richardson and Urquhart.

We are here presented with an accurate description of the lakes in Cumberland, Westmorland, and Lancashire, drawn up by the author of the Antiquities of Furness, and intended for the use of such as either have visited, or intend to visit those beautiful and romantic scenes. To excite a desire of performing this journey, the description needs only to be read; and for the farther encouragement of travellers, not only the roads, we are told, are generally good, but the inns afford comfortable accommodation.

A Calm Enquiry into rational and fanatical Dissention; with a Word on the Name, Origin, &c. of their Profession. 8vo. 1s. Bew.

The author's design in this pamphlet is to vindicate the principles of toleration, and the character of a rational Dissenter; but more particularly 'to disavow, as he expresses himself, all union of sentiment with those fanatical enthusiasts, who have the artifice to incorporate themselves with, and assume the name of Dissenters, instead of Methodists.' He tells us, as some other writers have done before, that the name of methodism is derived from *μεθοδεια*, circumvention, or craft; and refers his readers to St. Paul's picture of the first methodists, Eph. iv. 14. vi. 11. where he mentions certain deceitful teachers, who lay in wait to deceive, *προς την μεθοδειαν της πλаныς*; and where he calls these pious circumventions or snares, *τας μεθοδειας τε διαβολας*, the wiles of the devil.---This pamphlet is written by the author of a satire, entitled *The Saints*, and other pieces. The title bears a sarcastic allusion to Mr. Westley's Calm Address.

An Analysis of the Electrical Fire. By Tho. Kirby. 8vo. 6d. White.

Set forth from the lecturer's own experiments, says Mr. Kirby, that is, from the experiments which he had seen exhibited by some strolling lecturer who happened to come to the place of his residence, as appears from the preface, where it is said, 'most of the following remarks, as near as I can recollect, were made upwards of thirty years ago, when itinerant lecturers on electricity were frequent.' He elsewhere remarks, that he never read any writings on the subject, nor ever had an electrical apparatus, nor ever made any experiments himself. It is no wonder then that a person so accomplished should trouble the public with such puerile and trifling remarks, as serve only to shew the author's extreme ignorance and vanity.

Not content with nibbling at the puny electrical experimentalist, he attacks the prince of philosophers. 'It is amazing, continues Mr. Kirby, to find how implicitly men copy and follow each other; the sanction of Sir Isaac Newton's name has alone been sufficient to establish the most erroneous opinions, who, himself, was but a copy of the ancients; who, themselves, were wrong in almost every thing relative to the processes of our terraqueous globe. I need only mention the cause of the precession of the equinoxes, which that gentleman attributes to the figure of the earth being a spheroid.' Again, 'I published the real cause, and sent one of the pamphlets to the Royal Society; and although it is eighteen years since,

since, the truth of it has never been acknowledged by any one that I have heard of, excepting my unknown friend Philomath. And yet, I call upon every professor of astronomy in the kingdom, any way to make it appear, that it is not a perfect investigation of the subject: but (hear the true reason) some, who have seen it, perhaps, are ashamed to own it, as it explodes all the spheroidical nonsense of Sir Isaac, and with him all the capital astronomers in Europe.--- 'In that essay, I presume, I have also said enough on the theory of the tides to evince its absurdity, perhaps, more than it deserves; which theory is all Sir Isaac's own.' Right, Mr. Kirby, it is so. Farther, 'I cannot here forbear mentioning the making discoveries near the poles; not that I think it impracticable to get there, but, it is necessary that our navigators should be apprised of the danger of the attempt; as I may safely venture to assert, that whoever sees either of the poles, or gets within three or four degrees of it, must never expect to see the habitable parts of the globe again!' For, if he pass the griffin and fiery dragon which defend it, he will presently descend into the subterranean world by the eternal vortex there situated. With these scraps of Mr. Kirby's declamation, the reader may, if it so please him, accept of a specimen of his reasoning. 'Again, it may as well be said, that a pump causes water, as that friction produces fire.' 'Here I must confess that I really do think, that a pump causes water; nay, further, in my opinion, the maid who fetches water to clean her rooms, also causes water; or else, poor girl, I fear she would be in danger of being called to an account for the dirtiness of her house.' *We really do think*, Mr. Kirby, that in your maid and her methods of causing water, you might have found a much more natural proof and apt illustration of your pump causing water.

Mentoria: or, the young Ladies Instructor, in familiar Conversations on moral and entertaining Subjects: calculated to improve young Minds, in the essential, as well as ornamental Parts of female Education. By Miss Ann Murry. 12mo. 3s. Dilly.

This volume contains ten dialogues on the following subjects: 1. On Industry, Truth, and Sincerity. 2. On Orthography, and the practical Use of Grammar. 3. On Politeness, Civility, and Gratitude. 4. On Elocution and Geography. 5. On the Derivation of Words, and Geography. 6. On History, with the Life of Romulus and Remus. 7. On the Church-service, with an Explanation of the Parable of Nathan and David. 8. On the Spartan Government and Education. 9. On the Sciences. 10. On the relative Duties, with a general exhortation to virtue.

The author informs us, that she wrote these dialogues for the use of her pupils [at Tottenham High Cross]. Her design is to give them proper sentiments of morality and religion, and a *general view* of the sciences. The rudiments of geography, and some of the most common geometrical figures are explained and illustrated by two elegant copper-plates.

Though this lady's design is infinitely too extensive, when she undertakes to give her pupils a notion of the seven sciences, grammar, logic, rhetoric, arithmetic, geometry, astronomy, and music, in *one* dialogue, yet this work in general is a laudable attempt to divert the female mind from trifling pursuits, and direct its attention to the sublimest subjects of contemplation.

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